NATIONAL ANTI-SLAVERY STANDARD.

L. MARIA CHILD, Editor. | Without Concealment----Without Compromise. | DAVID LEE CHILD, Assistant Editor.

VOLUME III.---NO. 14. | NEW-YORK, THURSDAY, SEPTEMBER 8, 1842. | WHOLE NUMBER 118.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
At 143, Nassau Street, New-York.

☞ All remittances, and letters relating to the pecuniary concerns of the paper, should be addressed to ISAAC T. HOPPER.

☞ Letters relating to the editorial department should be addressed to L. MARIA CHILD.

TERMS.—$2,00 a year, in advance; $2,50 if not paid within six months.

☞ $10,00, in advance, will pay for SIX copies for one year, sent to one address.

☞ TWENTY copies, or more, will be sent to one address, at $1,50 each.

☞ Subscribers can remit money without expense by observing the following rule of the Post Office Department:—"A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

H. M. HENRY, PRINTER.

Pro-Slavery.

From the New-York Courier and Enquirer.

THE TREATY.

The treaty is still to us, the most unaccountable piece of diplomacy of the age,—and how southern statesmen could ever approve of it, nay, agree to it, is to us, perfectly inexplicable. We speak not of the acting President—he probably, though born and living in a slave State all his life, has scarcely ever considered the institution of slavery beyond the surface, and believed in all such gammon as that put forth a day or two since by the Journal of Commerce and Commercial, in relation to those articles of the treaty, which bear upon slavery. "The United States were the first to declare the slave trade, piracy, and it well becomes them to join in the measure" and so forth. This we say, might do for the President; but how Mr. Calhoun can gulp it, and southern Senators, men who have been battling with abolition all their lives, who must have seen what dread approaches it is making to their homes, under the power of what is termed moral influence, is beyond our conception.

We enter on the subject with pain; it is one that we now would gladly avoid; but a great public measure is in question, and one, on which the press is bound to speak according to its honest opinions.

Let us suppose, then, that the British and American ministers resident at Rio Janeiro, wait upon the minister of foreign affairs there, and in obedience to the provisions of the IX. article of the treaty, remonstrate with him upon the existence there of a slave market. With the Englishman it would be tolerably plain sailing; he has a treaty with Brazil, extorted from her fears, and all he would have to do, would be to insist on its execution. But our countryman must proceed on different grounds; for it would be absurd for him to insist on the execution of a treaty to which his country is not a party. He must base his remonstrance on general principles. He must talk of "the great work of benevolence and humanity," "the diabolical traffic." Well, when he has done, what would be more natural than for the Brazilian to say, "Mr. Jonathan, you remonstrate with me on our slave market here, pray have you not one at home?" "Oh! yes, but it is only for slaves who have been born, or may be born, in the country." "Indeed," rejoins the Brazilian, "but I can see no difference between buying a slave on the coast of Africa, or one on the banks of the Mississippi; unless it be, that the latter is less humane than the former; for your slave was born in a civilized land, and is alive to the kindly feelings of our nature. Whereas I buy a mere savage, scarce knowing aught of the ties, from which I sever him." *What, we should like to know, could an American diplomatist answer to this?*

It is thus, that England works out her grand plan of general emancipation, now become a political necessity to her. It is by placing, step by step, countries holding slaves, in such a position, that they cannot extricate themselves from it without emancipation. It was not the guns of France she wanted to obtain by the quintuple treaty. It is not our guns she cares for in the Ashburton and Webster treaty. She has enough of them of her own. It is the flag of France and our stripes and stars floating with the red cross, that she wishes to exhibit united, avowedly in the suppression of the African slave trade, knowing as she does, that the display is the *most palpable contradiction*, the *most bitter reproach*, to the *slave markets in the United States*, and the French colonies. And the time will come when she will tell us so. Can we then say, nay?

From the New-York Courier and Enquirer.

PHILADELPHIA MOBS.

The recent outrages in Philadelphia are disgraceful to that city and to civilized humanity. There is no excuse for them, and their perpetrators should be punished with the full measure of justice. It can hardly be necessary for us to say that we have no sympathy for the fanaticism which has been so pains taking in teaching our colored population to *make itself liable to such outrages*. For the fomenters of such feeling on the part of the blacks—for the *encouragers* of negro insolence, we have nothing but detestation; but, for the unfortunate race itself, we *have* sympathy; and for the laws of the country and for society which suffers by such wanton violations of them, a still deeper one. Nothing is more deeply to be deplored than mob law, and nothing save the advocacy of that code by such men as Silas Wright in the Senate of the United States should be more pointedly punished by the people.

The Philadelphia blacks have been taught impudence by the abolitionists, no doubt, and their display of banners and their general deportment during the recent negro celebration, which called down the vengeance of the populace in Philadelphia, were, we dare say, provoking enough; but they furnished no excuse for the atrocities that were committed upon their persons and their habitations by the Philadelphia mob. The negroes themselves, we repeat, are by no means to blame—at any rate not *much* to blame—for their bearing among us. They are put up to it by a pack of mischievous zealots, who, under the pretense of friendship for the blacks, are really in point of actual fact, their worst enemies. No matter, however, for all this; the popular violence exercised towards the blacks in Philadelphia is not only utterly disgraceful to those who participated in it, but in the highest degree dangerous in its tendencies. The fury that finds its victims among the degraded children of Africa in this instance, may next array itself against *another* class of inhabitants; and if lawless men may violate the rights guaranteed to citizens of one color to-day, to-morrow they may as summarily decide upon those of another. If it is to be permitted to them this week to burn down the domicils of the blacks, next week it may suit their purposes and their patiotism to set fire to the dwellings of the whites, who may chance to be obnoxious to their pure code of conscience. It may be deemed God's service next, to burn down the residences of all the Whig "aristocrats" in the city, and in turn the "aristocrats" may take it into their heads, by way of reprisal, to set fire to the dwellings of the locofocos! If every house inhabited by people at variance with the notions of other individuals, were to be destroyed by the torch, there would be very few standing either in Philadelphia or New-York, at the end of the next twenty-four hours! Let the vengeance of the law fall upon its violators in this case. It can hardly fall too heavily.

THE TREATY.

The Courier and Enquirer laboriously endeavors to make the treaty upopular at the South,—which, we cannot but repeat, is as remarkable and as censurable in a northern journal, as the efforts of the northern abolitionists, to dissatisfy the contented slaves with the government of their masters.—*New-York Express.*

The Standard.

THE PRESIDENCY.

The general tone of the democratic press seems to indicate that J. C. Calhoun, of South Carolina, will be the candidate most likely to unite the votes of the party.

An article in the Evening Post sustains Mr. Van Buren's claims in preference to his. It is over the well-known signature of "Veto," supposed to be Theodore Sedgwick. We make the following extract, as one of the signs of the times:

Mr. Calhoun has many claims. He has been very long in public life, and is familiar with the workings of the government. He is a man of commanding talent; of brilliant eloquence; of a warm and impulsive character, which wins and attaches friends; of unspotted private purity, and of as high and lofty patriotism as is compatible with a very intense personal ambition.

But from all these great qualities, there are many deductions and drawbacks to be made. Mr. Calhoun's mind is more brilliant than sound. His course has been more surprising than well-judged or consistent. Let us consider, for a moment, some of the leading events of his life, and some of the leading tenets of his political faith, and see how far the latter will commend themselves to the deliberate opinions of the American people.

It is the serious and solemn conviction of an immense majority of our people, that slavery is an enormous evil; and this feeling is by no means confined to the free States. The institution has been as vehemently reprobated at the South, as anywhere; but at the North, the feeling is universal, that it is anti-republican, anti-American, fraught with the most injurious consequences to the cause of freedom, and to the Union itself. This is a conviction altogether independent and apart from the abolition fanaticism. The freemen of the North understand their constitutional duties. They are well aware that they cannot interfere with the slave States;* that these are the sole and sovereign arbiters of this question. But this impotency to act, but increases, if possible, their desire to see some remedy proposed and adopted for this gigantic mischief.

Not so, however, thinks Mr. Calhoun. He considers slavery a good institution, in itself. He considers it a necessary portion of the framework of American freedom. He has no desire to see its duration shortened; no remedy, present or prospective, is he willing to apply to it. Never once has he raised his eloquent voice against this greatest abomination of our time. It is impossible that the freeman can sympathise with these views. It is impossible that he can award a cordial and enthusiastic support to a statesman who is totally insensible to the horrors and abuses of slavery; that he should be willing to surrender the determination of all the great questions which throng upon us, and most of which are so interwoven with this subject, to the arbitrament of a politician who considers slavery no evil.

Let this matter be distinctly understood. We do not object to Mr. Calhoun as a slaveholder, or the citizen of a slave State. We have no right to make such objections. If not unconstitutional, they would be in the highest degree unfriendly, and hostile to the spirit of the great league. Whatever our individual opinions may be, no member of the democratic family has a right to object to a candidate because he comes from the slave portion of the Union. This was the ground of the opposition to Mr. Everett, and both parties thought it improper, unjust, and calculated to strike directly at the bond of union. It is not for this, that we object to Mr. Calhoun. It is because he is a friend and advocate of slavery, as beneficial thing in itself. Because he makes everything hinge upon it. Because he is as extravagant on one side, as the abolitionists are on the other. Because we cannot believe a person imbued with those feelings, can be a thorough, hearty lover of freedom, in its largest sense. It is not to be disguised, that in this point of view, the election of Mr. Calhoun would be subject of great regret to a large portion of the American democracy.

* Why does any intelligent man repeat this stale imputation? No abolitionist, not even a woman or child among them, ever dreamed they had power to meddle with the legislation of the slave States. Their object has been to correct public opinion in the free States, to prevent the general government from being used as the tool of slavery, and, through the numerous collateral agencies which these efforts would set in motion, to act on the self-interest and moral sense of the South.—ED.

OREGON TERRITORY.

Before the question of the northeastern boundary was settled, a cloud might be seen rising concerning the *northwestern* boundary. The papers have abounded with loud, earnest, and reiterated exhortations to emigrants to make haste and settle the Oregon territory before Great Britain established a claim by possession; and the steam is fast rising. The aid of government has been called upon:

"If," says the New-York Sun, "the government shall furnish proper protection to those who shall seek a home in that distant region, the English may not only be completely dislodged from the foothold they have already acquired there, but prevented from making farther inroads upon our western territory, and longer monopolizing the greater part of the trade at present carried on with the Indian tribes at the Northwest and West."

Says the Cincinnati Chronicle,

Is not this fair region a prize worth contending for, more especially when our *right* to it is beyond dispute? And if it be worth an effort, shall we wait longer without making one? We have only to take possession formally and efficiently, and notify Great Britain of our purpose, and the work is done. Shall we do it?

Our desires for territory stretch still further. The Alexandria (Va.) Gazette contains a letter from an American citizen residing in Upper California. Speaking of the bay or harbor of San Francisco, he says:

It is one of the largest and most splendid in the world. The entrance is between two highlands, and about the width of the narrows at Staten Island. The bay is more than one hundred miles in length, and I should judge, from six to eight in width. It is protected in every direction from the winds—has good bottom for anchorage, and is capable of containing, with perfect safety, all the navies of the world. Three large rivers empty themselves into this bay, through a strait called Kargines, forming, by their junction, another separate and interior bay. Some of these rivers are navigable for good sized steamboats, at least one hundred leagues. The surrounding country has a soil unsurpassed for richness and fertility, and a climate which, for salubrity and mildness, has not its equal in any other part of the globe. The extremes of heat or cold are unknown; the seasons being more properly divided into wet or dry.

This place, from its natural position, is undoubtedly destined to become the great commercial metropolis of all the western coast of North America. It is about 250 miles from the southern limits of the United States' territory of Oregon; and could the northern part of *California*, which is now useless, and a bill of expense to the Mexican government, be annexed, by purchase *or other means*, to our possessions, it would ultimately give to the United States the commercial and maritime control on this coast.

The New-York Journal of Commerce says:

This last suggestion has often been made, and is one of obvious importance. But whether our government will take any step towards the accomplishment of the object, until it is too late, is at least problematical. One thing we regard as certain, viz. that Upper California will not long remain under the jurisdiction of Mexico. If *we* do not purchase it, England will soon lay her hand upon it; or if she does not, in due time *Texas will*. The only consideration, probably, which has prevented England from obtaining possession of it long since, is the fact that it would be a detached territory; for, with all her pretensions, she does not claim that her territory on the Pacific extends further south than Columbia river! Between the mouth of this river and Upper California, is a coast about 250 miles in length, and a back country continually widening, as it approaches the Rocky Mountains.—This territory south of the Columbia river is much of it fertile, and well adapted to cultivation. But it will be of comparatively little value, unless connected politically, as much of it is naturally, with Upper *California and the bay of Francisco*. And here we will quote a passage from a communication in the National Intelligencer:

"National policy demands that the possessions of the American Union should be made as complete on the shores of the Pacific, as they now are on the shores of the Atlantic; and this only can be done *by the acquisition of the peninsula of California and all the territory north of Texas*. Then would the territorial possessions of the Union extend in very uniform width across to the Pacific ocean, and the whole of the coasts and harbors from St. Lucas, on the Cape of California, to the line of the British possessions north of the Oregon river, be within the jurisdiction of the United States. The British possessions would then bound the United States in a line on the north and across the continent. The Texan line would in like manner form the southern boundary of the States, from the Gulf of Mexico to the Gulf of California, to a point below the mouth of the great Colorado."

"The *peninsula* of California we do not want," says the Journal of Commerce; "it is a barren, mountainous country, without a harbor worthy of the name, and capable of supporting but a scanty population. The *gulph* of California is a dangerous place, liable to hurricanes, and the rivers which flow into it are not navigable. Five or six degrees of latitude is all that we need. Oregon territory extends south to latitude 42; it ought to extend, by purchase, to 36."

Dr. Linn brought before Congress a proposition to occupy the territory about Columbia river. As a preparatory step, government has recently sent out an expedition to explore the country between the navigable waters of the Missouri and Oregon rivers. The company consists of surveyors and engineers, and scientific men, well supplied with all the instruments and appliances necessary to effect a correct topographical survey, and is escorted by a sufficient number of troops to afford protection from the savage tribes that wander through the great western wilderness. The main object of the expedition is to select the most eligible route for the location of a chain of forts, connecting the white settlements on the Missouri and the Columbia rivers. At present, the journey across the Rocky mountains is attended with innumerable dangers, enough to deter any but the hardiest adventurers from encountering the risk. No single individual dare make the attempt. Even large caravans, well guarded and protected by strong military escorts, are in constant jeopardy from the attacks of the Indians, whose hunting grounds are traversed by the company of travellers.

If the intentions of the United States government are carried into execution, it is believed that the tide of emigration will set in strong and wide for the shores of the Pacific. The New Orleans Bulletin says:

"Notwithstanding existing obstacles, extensive settlements are formed on the Columbia; and before many years, it may be expected that the colonists will be strong enough to organize a government of their own, and establish another republic west of the Rocky mountains.

We are pleased to learn that the proper authorities at Washington evince a disposition to do something towards encouraging the early occupation of Oregon by permanent American settlers. It is known that many of the islands in the Pacific have already been settled by Americans, and trading houses established, by which a large and profitable business is carried on with the Indian tribes on the northwestern coast of America, and with the East Indies and China. There is nothing to prevent trading establishments in Oregon from ultimately securing a large share of the trade, and adding much to the wealth and prosperity of the whole."

The position of Oregon is eminently favorable to commercial purposes, as may be seen by any one who will take the trouble to glance at the map.—To the south of it, at the distance of eight days' sail, is California, a country which abounds in cattle and wheat, and in the vicinity are other countries which are filled with the precious metals, and whose shores furnish the pearl-producing oyster. The coasts of Peru and Chili are within thirty days' sail. The Sandwich Islands at about the same distance; and China and the East Indies within seventy or eighty days' sail. The Pacific ocean, which is the highway of communication with these regions, is hardly ever ruffled by a storm. Should steam navigation be resorted to, as on this and other accounts it undoubtedly will be, the distances which we have estimated will be much shortened, and Oregon brought within a few days' travel of the richest countries on the globe.

The coasts of Peru and Chili are indented with fine bays and harbors; and these countries stretching in a long, narrow line along the ocean, would necessarily become commercial, were they only supplied with ship timber. They must be dependant on any country which can furnish it. Oregon abounds in timber, of the most valuable kinds, situated along, and at short distances from, the coast, and easily accessible, and will therefore command their market. The Sandwich Islands produce sandal wood, sugar cane, tropical fruits, and may easily be made to grow cotton and coffee. For those products, they want in exchange timber and flour, with which they are already supplied, to a considerable extent, by the British establishments in Oregon, and might be to any amount, were there only hands to cultivate the soil. Then there is the vast fur trade with China and the East Indies, to which we need only allude.

Were Oregon a barren rock like St. Helena, it would still be valuable as a *dépôt* for our extensive commerce in the Pacific. But it has great resources within itself. It abounds in the raw materials of commerce, and is adapted to almost every variety of productive labor. The farmer, the grazier, and the manufacturer, may alike thrive within its limits; and while they are enriching themselves, be constantly developing the capabilities of the country. We say the manufacturer, and this reminds us that we have forgotten to mention the numerous millsites which are scattered up and down the rivers, and which greatly enhance the value of the territory. The British, it is true, have shown their sagacity in occupying the best of these; but we trust they are improving them only for the ultimate benefit of their rightful owners and future possessors. These combined advantages of production, situation and neighborhood, must one day make Oregon a sort of dépôt for the commerce of the world.

T. A. Howard, late member of Congress, from Indiana, thus describes the climate:

"It is rendered certain, by the concurrent testimony of all who have visited the Oregon valley, that it possesses a mild climate, not subject to those changes which distinguish the same latitudes in the Mississippi valley, and on the Atlantic coast.—The same latitudes are several degrees warmer, as is manifest from the fact that as high as 45 degrees of North latitude, 'figs, citrons, oranges, lemons, pomegranates, and cotton plants flourish,' besides all the common fruits of the United States. As high as 46 degrees of latitude, the mercury rarely sinks below the freezing point; the season is generally, in that region, rainy from November till in March, when a benign spring succeeds, followed by a summer of less intensity of heat than our summers."

The following is a part of a list of fruits which are spontaneously produced in the valley of the river Oregon:

Solar Berry.—A sweet and pleasant fruit, of a dark, purple color, about the size of a grape.

Service Berry.—The fruit is of the size of a thorn-apple; is black when fully ripe, and pleasantly sweet, like the whortleberry.

Pambina.—A species of bush cranberry.

Raspberries.—Besides the common kinds, there is a species of three times the size, and of a very delicate and rich yellow color.

Sweet Elder.—A variety of that shrub, peculiar to the Oregon region.

Strawberries.—Mr. Parker considered the strawberries of the Columbia of a more delicate flavor than any he has ever tasted.

Gooseberries.—There are four kinds.

Common Purple.—Bush low, and very thorny.

White.—Fruit small, smooth, and very sweet.

Yellow.—An excellent kind, and flavor pleasant; it grows on a shrub, free from thorns.

Deep Purple.—Of the taste and size of our winter grape, with a thorny stalk: fine flavor.

Besides these, there are three kinds of currants: the purple, the yellow, and the scarlet; the latter a very beautiful fruit, resembling the strawberry in sweetness.

Of nutritive roots, there is a bulbous-rooted plant, called taro, belonging to the genus arum, which is planted in hills, partially flooded with water, like rice grounds. The root is roasted, and used as a substitute for bread, or made into *poi*, by pulverizing it into a paste. Two kinds of onion grow in the same region; of which one has a beautiful red flower. There is also the bitter root—a carrot-shaped root, growing in dry land, not particularly pleasant to the taste, but esteemed wholesome by the Indians and hunters. Besides these, there are the following:

Wappatoo, is a bulbous root, the common sagittifolia, or arrow-head, and is found only in the valley of the Columbia river, below the Castres. It becomes soft by roasting, and is a palatable and nourishing food. It is much used by the Indians, and is an article of trade. It grows in shallow lakes, and marshes, which are covered with water. The Indians search for it with their feet, and extricating the roots from the mud with their toes, they rise to the surface of the water.

Cummas, is a truncated root, and is of great importance to the Indian. It grows in moist, rich land, in the form of an onion. It is roasted, pounded, and made into loaves, like bread, and has a liquorice taste.

Cowdish or *Biscuit-root*, grows in dry land, and is generally of the size of a walnut, but often larger. It tastes like the sweet potatoe, and is prepared for food in the same manner as the cammas; is a tolerable substitute for bread.

Of herbaceous plants, there is the red clover, a different species from ours; a kind of wild broom-corn; a wild grain resembling barley; a wild flax resembling ours, but a perennial plant, the roots of which are long and strong; the Indians use them for their fishing nets. There is also the vining honey-suckle which Mr. Parker calls one of the finest ornaments of nature—a flowing creeper, of extraordinary beauty and vast growth, interlacing the groves, like the rigging of a ship, with its long and flexible stems. From its fibres the Indians manufacture baskets, which hold water.

The average product of wheat is about twenty bushels per acre. The quality is equal to the best wheat of the United States. Oats thrive well; corn and potatoes but indifferently. Beans and peas produce a fair crop.

Oregon is superior as a stock-raising country, owing to the mildness of the climate.

From the report to Congress, on the subject of establishing military posts between Council Bluffs and the Pacific ocean, we learn that the claim of title in the Oregon territory, is founded on the right of discovery of the Oregon river; and, in respect to all other claims, on our successorship to those of France through the ownership of Louisiana, and of Spain through the rights of discovery upon the North American coast.

The claim of France in Louisiana extended to the head waters of the Mississippi and its tributaries on the west. By what is called the right of contiguity, no opposing claim existing, it might be considered as extending to the Pacific. Its northern limit is considered in this report to have been acknowledged in the treaty of Utrecht, as to the 49th degree of latitude, which, afterwards in the transactions of England with the French, and with our government, or very nearly that, a natural boundary having been also suggested, was acknowledged to be the line. If by the principle of contiguity the English right is to be extended to the sea, that o. the French, which we have purchased, will also be thus extended following this line.

The Spanish discoveries were carried as far as 43 or 44 degrees of latitude, as early as 1543. Drake, the English navigator, it is said, went no further north in 1578. In 1592, De Fuca, in the service of Spain, discovered and sailed through the straits bearing his name, in latitude 48 degrees. In 1774 and 1775, repeated expeditions were made by the Spanish as far north as the 64th degree, and examinations made of the coast as far south as the 49th. In 1745 the Spanish vessel, the Heceta, discovered Cape Disappointment, forming the northern point of the mouth of Columbia river, which was thus first seen by the natives of a civilized country.

The discoveries of the English, are stated in the report to have been in each case of a date subsequent to those of Spain; as were those of Drake to Ferrelo, and those of Cook in 1778, who found at Nootka Sound evidences of a previous intercourse of the natives with the rival nation. By the convention of Nootka, between England and Spain, certain rights were conceded by the Spanish, which are thought by the committee not to have been considered territorial, and were restricted to the neighborhood of Nootka Sound. The visit of Vancouvre to the Columbia river was made subsequently to that of the American Captain Gray, upon information received of the latter.

The first discovery of the river was made by Capt. Robert Gray, of the ship Columbia, of Boston, who previously had lain for several days off its mouth without being able to make an entrance, but, entered the river on the 11th day of May, 1792, "finding it to be a large river of fresh water, up which we steered." Here the Columbia remained until the 20th. Vancouvre, the English navigator, acknowledges information of the discovery from Captain Gray, and visited the river subsequently in October.

The question is suggested in the report, whether the occupation was made afterwards of the territory within a reasonable time, or within such time as to show that the right of the United States by discovery was relied on. The visit of Lewis and Clark, under the administration of Jefferson, was made by authority of Congress, in 1805. The Lewis river was descended to its point of junction with the Columbia; the latter to its mouth, which they reached the 14th of November, and erected a fort, called Fort Clatsop, where they remained till the 23d of March. The expedition of Lewis and Clark, under governmental authority, was an act founded purely upon the American claim.

The Missouri fur company was established at St. Louis, in 1808, under the influence of an enterprising Spaniard, Manuel Lisa. Within two years, the company established a post on the head waters of the Lewis river, the southern branch of the Columbia, which was abandoned in 1810. The Pacific fur company, at the head of which was Mr. Astor, was organized in 1810, and Astoria established as a trading post in March, 1811. In October, 1814, the establishment was sold to the Northwest company from an apprehension of its capture by a British force, which arrived, (a single sloop of war,) and took possession in December, substituting the English for the American flag, and giving the post the name of Fort George. No English trading post is shown to have been established on the river, earlier than 1811; certainly that suggested on the English side of the controversy, of a date as early as 1806, was in latitude higher than any of the waters of the Columbia.

The post of Astoria was restored by the British authorities to the Americanagent, in October, 1818, under an article of the treaty of Ghent, for the restoration of places taken during the war; the English minister protesting that such restoration of possession should not compromit any right of title.

Selections.

From the Emancipator.

NORTHERN CHRISTIANS, READ THIS!

MR. EDITOR,—The following communication was sent me by the author, without the most distant idea of its being requested for publication. By urgent request, she has consented to allow it to appear in print. She is a lady of your city, of high respectability, and sound, moral integrity. She was converted to the principles of our heaven-originated enterprise, as will be seen by the letter, by being an eye-witness of the cruelties and monstrosities, natural to that mother of all abominations, American slavery.

We dedicate this letter to the especial benefit of pro-slavery ministers and church members, who think we are going beyond the bounds of Christian charity, in withdrawing fellowship from slaveholders. Such persons must be either egregiously ignorant, or very dishonest. I am willing to believe that some are honest in their distrust of the duty of our withdrawing Christian fellowship from *all* who practice slavery, but that many are dishonest and hypocritical, I can have no reasonable doubt. The fact with such is, they are deficient in moral courage, and totally destitute of that simple, implicit trust in God, that will lead us to deny ourselves, and take our cross and follow wherever the gospel leads the way. If such persons as Mr. W. described in the letter of our friend, possess the meek and blessed spirit of Him who came to "preach deliverance to the captive, and the opening of the prison doors to them that are bound," what villain does not? "If any man have not the spirit of Christ, he is none of his." I can no more bring myself to believe that Mr. W. of Liberty county, Georgia, or any who practice the system of slavery, possess true Christianity, than I can believe that the Mahommedan Koran is the true revelation of God to men. But, to the letter.

Yours, in the bonds of our common humanity,
JOSHUA T. EVERETT.

PRINCETON, Mass. June 24, 1842.

TREATMENT OF SLAVES.

DEAR SIR,—I will now fulfill the promise which I made you, to relate some of the facts with regard to slavery, which came under my observation while a resident at the South. I intended to have written you immediately after your return home, but my numerous and pressing engagements prevented me from so doing.

I suppose you are aware that it was at the South I was thoroughly abolitionized. A strange place, you may imagine, to be influenced thus; but the fact is not more strange than true. I am persuaded I could not have acquired such a deep and positive hatred to that iniquitous system, which is blighting the fairest part of the world, any where but in the midst of it, surrounded by its influences, and witnessing its effects upon both the slave and the master. It was there, too, I was cured of that dreadful disorder of the mind, called "colorphobia." By being constantly with the colored people, I soon learned that they possessed hearts and minds like our own, (a fact which many are not aware of,) and that the only real difference is that of the color of the skin. I have often seen slaves who possessed stronger minds, and better hearts, than their masters. One, in particular, comes up before my mind's eye—one, whom I have often seen kindly and patiently receiving harsh and bitter words from the lips of his master. At one time, the master had been lashing the slave's wife, (whom he loved dearly,) for some very trivial offense, and the poor slave retired to his little hut, and, in tears, prayed that God would soften the heart of his "massa," and make him a better man. Both the master and the slave were members of the same church. With very few exceptions, they are grateful creatures, willing to do any thing, if they can but receive kind words and pleasant looks in return.

The gentleman with whom I resided, was a wealthy planter in *Liberty* county, Georgia. He was a member of the Baptist church, and owned about five hundred human beings. He was called by the white people a most excellent master. They told me no one knew better than he how to manage a plantation; which means, I suppose, that no one could raise a greater crop of cotton with the same number of slaves; a most excellent master, I have no doubt.

Some have told me I looked at slavery in its worst light; that I would see nothing but the dark side of the picture. Such was not the fact. With my eyes wide open, I could not ever catch a glimpse of the darkest side; for it is to be seen only on the plantations where the field slaves work; and white ladies, where I resided, did not often visit those places. They are generally situated four or five miles from the planter's house, and it is very unhealthy to be among the cotton fields and rice swamps. On one occasion, however, I was allowed the privilege of attending Mr. W—— on his daily visit to his plantations. I merely rode over the ground, and my observation was confined to the bright side, (if such a one there is,) but that was dark enough, I assure you. I will relate to you a circumstance about a slave, on whom Mr. —— owned a mortgage. She was a light mulatto, remarkable for her beauty, sweetness of temper, and capability. Her native place was Charleston, S. C. where she was owned by a lady of high standing in church and society, who kept Louisa, (for this was her name,) as a seamstress. Sitting, from day to day, in the chamber of her mistress, industriously plying her needle, she knew comparatively little of the sufferings of a slave; but her mistress died, and Louisa was sent to the market, for the first time, to be sold. Being a valuable slave, she was purchased by a slave speculator, who enriched himself by buying slaves to sell again. He carried her to Savannah, where she was put up at public auction a second time, and sold to another man residing in W. As she was an excellent dress-maker, her master made considerable money by letting her out to the white ladies. A few months after, this master died with the yellow fever; and as Mr. ——, to whom I first alluded, had a mortgage on her amounting to $1,200, she fell into his hands. The poor girl was very much distressed on hearing that she was again to be sold. Not far distant from this town resided Dr. R., who was noted, even among slaveholders, for his cruelty to his slaves. I will give you a specimen of it. He told Rosa, the girl who took care of his child, that he would pull out one of her teeth every time the child cried. The baby cried frequently, as babies will. The doctor was as good as his word; in a short time, poor Rosa was without a tooth in her head! This is not an "abolitionist story," but a fact related to me by the southerners, and laughed at by some. This hardened wretch, hearing that Louisa was to be sold, said he was determined to purchase her, whether she wished to be sold to him or not, and if he was obliged to pay twice as much as she was worth. No words can describe the deep, unutterable anguish which wrung the heart of poor Louisa, on being told of this. Still, she hoped that Mr. —— would have compassion on her, and sell her to one of the many others who wished to purchase her. Night after night, from that time until she was sold, Louisa would stand patiently waiting at the garden gate, until her master had finished his evening meal, and came out to enjoy the cool evening breeze and bright sunset; then she would supplicate him, in the most humble manner, while the bitter tears were streaming fast from her fine dark eyes, to sell her to any one but the doctor. Occasionally he would try to pacify her, by saying that the doctor was not so bad, after all, and would, no doubt, treat her very kindly, if she would obey him. Often he would send her away with harsh and bitter words, forbidding her to come there again bothering him. I interceded for her, but it did no good. He told me, at last, that he did not care who the d—l bought her; and that he should get the most money he could. I was surprised to see so little feeling manifested for her by the ladies; but accounted for it by supposing that it was too common an occurrence for them to notice. The day arrived when she was to be sold. The market was three or four miles distant. I did not go, as it is not the custom for ladies to visit such places, and I had no wish to see suffering I could not alleviate. The account of the sale I overheard from Mr. ——, who was relating it to his wife, in answer to the question, "Who bought Louisa?" Said he, "I have seen many a slave weep upon the stand, but I never saw one cry so bitterly as Louisa. She wept all the time I was carrying her to the market, and only ceased for a few moments while the men were bidding for her. Two or three men were as desirous to purchase her as the doctor. They bid to $1,600. That was as much as they could afford. The doctor bid $1,700, and took her. The girl seemed heart-broken. I left her, and she was still sobbing bitterly." This was the last I ever heard from her, as I left the place soon after, and nothing more was said about her after she was sold. Perhaps many will say, "It is dreadful that the feelings of a poor girl should be thus sacrificed, for a few paltry dollars; but this is no doubt a rare instance of the slaveholder's avarice." They are mistaken. I believe thousands have suffered in the same way; as many, perhaps, are enduring the same wrongs even now, and will have to endure them as long as human suffering is the sport of tyranny. Shall their sighs and tears plead to us in vain? O, if every person in the free States would but lift up his voice, and lend his influence against this diabolical institution, how soon it would be overthrown. I have great faith in those who breathe the pure, free air of our New England hills. They are of too noble an origin, and too high a moral sense, to be contaminated by pro-slavery doctrines, and wicked prejudices. They will certainly assist the poor slave, by pleading for him, and helping to sustain those whose constant duty it is to plead for those who cannot speak for themselves. I do not flatter myself that this letter will increase the zeal of one who has been so long and so zealously affected in a good cause; but that it may be of some slight assistance to you in the conversion of others to the gospel of anti-slavery, is the ardent wish of your and the slave's friend,

M. F.

From the Cleveland Herald.

FACTS WORTH NOTING.

MR. EDITOR:—In your paper of last week, you published a statement from the census of 1840, showing the number of white inhabitants in each State, and the number in each State, of such inhabitants, over twenty years old, unable to read and write. Some comparisons may be instituted and some conclusions drawn from that statement worthy of serious reflection by every citizen of this republic.

First, it appears that in thirteen non-slaveholding States, the white population amounts to 9,483,142; while in the thirteen States holding slaves, the whites number only 4,573,804. Yet the thirteen non-slaveholding States have only 142 Representatives in Congress. In the Senate, of course, the number from each are equal. If the representatives were apportioned according to the *white* population *only*, the non-slaveholding States would be entitled to 164 representatives, and the slaveholding to only 81 representatives—less than one-third of the whole number. While such inequality as this exists, can we wonder at the arrogant, lordly tone assumed by southern members towards their yielding, subservient fellow-members of the North? Can we wonder, that while the Constitution has given to the slaveholders *one-fifth* more *political power* than it gives to the same number of hardy freeman at the North, the interests of the North should be sacrificed by this class of nobles, raised up in our midst? Ought we to expect that *the free laborer* of the North should receive any encouragement or protection from this *privileged order*, whose direct aim is to keep the products of the North at the lowest price possible? Thus they can purchase *their* supplies cheaper, and thus they can *sink the free laborer* nearer to a level with their own slaves.

Second, let us see whether they have qualified their *own white* population to assume the stand they arrogate for them, in wielding the destinies of this nation. The number of whites unable to read and write, over 20 years old, in the thirteen non-slaveholding States, amounts to 221,418, being 2 1-3 per cent. of the white population in those States: while the number of whites, in the thirteen slaveholding States, over 20 years old, unable to read and write, amounts to 323,120—being more than 7 per cent. of the white population there. Thus, while by threats and cajoling, this privileged *aristocracy* are constantly touching upon the rights of our free laborers, they are quite as vigilant to keep their own *laboring class*, of both colors, in the most profound ignorance. It appears there is about *three times* the number of white persons, over 20 years old, in proportion to the white population of those States unable to read and write, that is found in the non-slaveholding States. Supposing two-fifths of the entire white population to be over 20, there will then be more than *one-sixth* of the adult whites in those slave States, wholly unable to read and write. Is there any aristocracy in Europe that has been able to keep the common people in greater ignorance than this?

It is much to be feared that we are cherishing in this free republic an oligarchy more dangerous to our liberties than that which swept away the last vestige of liberty in the Italian republics. This ignorant and depressed class of whites, furnishes an instrument, in the hands of the wealthy nabob, not only to keep the slave in subjection, but to fortify his own power. As the constant tendency of this system is to concentrate wealth and power in the hands of a few, at the expense of the many; so is it constantly encroaching upon the liberties of all free communities in its vicinity. Hence we see why it is that our government has almost constantly been under the control of this slave aristocracy. Six out of our nine Presidents have been taken from this class—eight out of ten of our foreign ministers are now from the same class—all the high places in the government are filled by men from this class; or by those who have bowed submission to it. The manufactures of the free States are prostrated at its bidding: their pork, wheat and flour, are excluded from all the marts of Europe; while the cotton, rice and tobacco, of this aristocracy, is urged upon those marts with an unceasing importunity. Those most sacred rights, of *speech and petition*, must be trampled under foot, lest the bloated pride of this privileged order should receive a wound—our army must thread the thickets and swamps of Florida to gratify its cupidity—our national treasury must be exhausted; and now, forsooth, we are threatened with a war with England, for the purpose of protecting this aristocracy in all the profits of their "*peculiar institutions.*" And yet we are told that we of the North have no concern in this blighting curse of the nation!

I have some further comparisons to make, drawn from the facts disclosed by the late census, which I will reserve for another paper, if these should gain admittance.

LIBERTY.

ANTI-SLAVERY AND ITS OPPOSERS.

The anti-slavery movement has for its object the deliverance of our country from the sin and suffering of slavery; and the establishment and practical adoption of the great principles of human rights. Its holy design is, the assimilation of governmental power, to that divine power, which is no respecter of persons. This cause is now in the hands of some hundreds of thousands of sober, discreet, moral and religious people, who bring to its aid such talents, and such grace as God has bestowed upon them. It is precisely such a movement as must be made, if our country is ever peacefully delivered from this blighting curse. No man in his sober senses supposes, that by an invisible influence, without the aid of instrumental means, slavery will quietly disappear from our nation; and no man has undertaken to point out any other instrumentality, for the accomplishment of this important object. He, therefore, who opposes this movement, under whatever pretense, opposes the accomplishment of the design of the coming of the Lord Jesus Christ; which was "to put an end to sin, to finish transgression, and to bring in everlasting righteousness." The day is not far distant, when these opposers will hide their heads with shame, being brought to see, that they have been casting obstacles in the way of the establishment, upon a secure basis, of the liberty of the human race.

There are three very different classes of persons, now co-operating together, in opposition to this righteous cause. First, the aristocracy of wealth, consisting, principally of slaveholders. Their arguments against abolition are, cursing, swearing, menaces and threats; with a great flourish of lynch law, dirks, bowie knives and pistols. The second class consists of religious professors, who, notwithstanding they regard slavery as an evil, are unwilling that the "negroes" should be "turned loose" to remain among us, in the full enjoyment of equal rights, in civil and religious society. While the third class, bringing up the rear, are the drunken and deceived mobocrats; whose arguments consist of vulgar blackguardism, brickbats and rotten eggs.

The second class, forming the connecting link between the first and the third, are found in every denomination of professing Christians in our country; and mostly among the influ

cause of universal freedom. To what, then, shall *they* have recourse,—the book of their faith furnishes them with no arguments,—its holy and divine precepts are all against them,—the example of Him whom they profess to serve, and of his holy apostles is against them,—truth is against them, and the testimony of their own practice in *other* cases, requiring the co-operation of their fellow countrymen, when they really approve *the object*, is against them. Still they must oppose *abolition*, because having been born and educated in a nation, which from its earliest existence has trodden the black man under foot, their minds are filled with an unholy prejudice against this unfortunate portion of our fellow-men, which makes them in fact unwilling that the colored portion of our countrymen, should enjoy the same rights and privileges with themselves; not *because* they are black, but because of *the ungodly pride of the caste*, which gives to vain man an idea of self-importance and superiority, when he sees those around him, on whom he can look down with cold-hearted scorn, when he thanks God that he is "not as other men are." This love of distinction, this pride of caste, this unholy prejudice, denies to our colored brethren the rights of men, and will not brook the idea of permitting that injured portion of God's rational creatures, to participate with us in their enjoyment. With *what* argumepts then, shall professing Christian opposers, *effectually* co-operate with the slaveholders and drunken mobocrats, in resisting the progress of this blessed cause? Clerical bulls, and ecclesiastical anathemas have been tried in vain; those who truly love the Lord, and love their fellow-men, will not be deterred from duty by these means. No, in spite of *these* they will press forward, regardless of the cry of "insubordination," "untempered zeal," "running in their own will," and "working in their own strength;" remembering that "whoso stoppeth his ear at the cry of the poor, he also shall cry himself but shall not be heard." By *what means*, then, shall the progress of that cause be stayed, which if not successfully resisted, will place the despised black man on a level with the pale faced race? It can be effectually done only, by misrepresenting the designs of the abolitionists, their principles and motives, and by traducing their characters by slander and lying; thereby closing the ears and steeling the hearts of sober people against them, and encouraging the lynchers and mobocrats, to bring to the aid of these Christian opposers, their dirks and pistols, brickbats and the like; that by their combined forces, as Pilate and Herod effected the crucifixion of the Saviour, they may crush in the germ the effort now making, for the accomplishment of an important object of his mission.

Such, then, are the instruments of opposition, which those who "preach deliverance to the captives" have to encounter. Lynch law, dirks and pistols, on the one hand; misrepresentations, slander and lying, before them, and brickbats, rotten eggs, and all the retinue of mobocracy on the other hand; all co-operating together, to defeat a cause, which has for its ultimate object, the establishment of the immutable principles of inalienable rights, as a sure basis for the liberties of the human race. Men who profess to fear contamination, by co-operating with good men in a holy enterprize, have no scruples in co-operating with evil men, to suppress such an enterprize; in doing which, they have recourse to means the most detestable and wicked.

The opposition of the first and the third classes, being open and undisguised, has some appearance of manliness about it, while its manifest absurdity, has unquestionably tended directly and powerfully, to open the eyes of honest men, and to advance our cause. But the hostility of the second class, while it has more of meanness in it, has been so much more ingenious, subtle and fiendish in its machinations, that although it may not have deceived "the very elect," has misled thousands of honest minds and has undoubtedly retarded the cause of human freedom.—*Jubilee.*

From the New-York American.

THE BRITISH TREATY.

Before proceeding with our remarks on the remaining articles of this treaty, we pause for a moment on the extraordinary objection stated in yesterday's Courier* to Art. IX. which stipulates that both parties "will unite in all becoming representations and remonstrances with any and all powers within whose dominions, such markets [meaning for slaves] are allowed to exist."

The Courier supposes the British and American ministers at Rio Janeiro to remonstrate with the minister of the emperor, on the encouragement given by the slave markets of Brazil to the African slave trade. The British minister's remonstrance is listened to with deference; but to that of the American functionary, the Courier puts into the mouth of the Brazilian authorities this rebuke:

"Mr. Jonathan, you remonstrate with me on our slave market here; pray have you not one at home?" "Oh! yes, but it is only for slaves who have been born or may be born, in the country." "Indeed," rejoins the Brazilian, "but I can see no difference between buying a slave on the coast of Africa, or one on the banks of the Mississippi, unless it be, that the latter is less humane than the former; for your slave was born in a civilized land, and is alive to the kindly feelings of our nature. Whereas I buy a mere savage, scarce knowing aught of the ties from which I sever him." What, I should like to know, could an American diplomatist answer to this?"

Truly, what, in reason and in the eve of morality and religion, could Jonathan reply? But, what then? The evils, the wrongs, the embarrassments, and the inconsistencies, to which the element of slavery, mixed up with our institutions of freedom, has given rise, must be borne as they may—as must the rebuffs and the jeers to which they subject us from other nations. But we must not, therefore, be wholly bad—and in an age when the public opinion of Christendom is turning all nations against this greatest crime of man against his brother, we must not falsify our own antecedents in having been the first to declare the slave trade piracy—nor forbear such compensation as we can make for the toleration which yet awhile is extended to that trade within our own borders.

Nevertheless, while reason, morality, and religion, can, in principle, distinguish little difference *in favor* of the domestic, as compared with the African, slave trade, diplomacy might readily reply to the Brazilian, that we did not ask them to abolish slavery at home, or the slavemarket for those born in slavery within their own dominions—but that, following if they pleased our example in what is bad in such a system, they would also follow it in what is good, by stigmatizing and punishing as piracy, as we have done, the African slave trade.

Passing on to the next article of the treaty, Art. X. we somewhat apprehend that in its latitudinarian provisions may be found an explanation of the favor which this treaty has met with at the hands of Mr. Calhoun, and other senators from slaveholding States. As the article is very comprehensive—much more so than any similar provision in any treaty between foreign nations that we can recall—we subjoin it:

ARTICLE X.

It is agreed that the United States and her Britannic majesty shall, upon mutual requisitions by them, or their ministers, officers, or authorities, respectively made, deliver up to justice all persons who, being charged with the crime of murder, or assault with intent to commit murder, or piracy, or arson, or robbery, or forgery, or the utterance of forged papers, committed within the jurisdiction of either, shall seek an asylum, or shall be found, within the territories of the other: provided, that this shall only be done upon such evidence of criminality as, according to the laws of the place where the fugitive or person so charged shall be found, would justify his apprehension and commitment for trial, if the crime or offense had there been committed: and the respective judges and other magistrates of the two governments shall have power, jurisdiction, and authority, upon complaint made under oath, to issue a warrant for the apprehension of the fugitive or persons so charged that he may be brought before such judges or other chief magistrates respectively, to the end that the evidence of criminality may be heard and considered; and if, on such hearing, the evidence be deemed sufficient to sustain the charge, it shall be the duty of the examining judge or magistrate to certify the same to the proper executive authority, that a warrant may issue for the surrender of such fugitive. The expense of such apprehension and delivery shall be borne and defrayed by the party who makes the requisition, and receives the fugitive.

To show how much it goes beyond the analogous article in the treaty of 1794, known as Jay's treaty, we quote that here:

ARTICLE XXVII.

It is further agreed that his majesty and the United States, on mutual requisition, by them respectively, or by their respective ministers or officers authorized to make the same, will deliver up to justice all persons who, being charged with murder or forgery committed within the jurisdiction of either, shall seek an asylum within any of the countries of the other, provided that this shall only be done on such evidence of criminality as, according to the laws of the place where the fugitive or person so charged shall be found, would justify his apprehension and commitment for trial if the offense had there been committed. The expense of such apprehension and delivery shall be borne and defrayed by those who make the requisition and receive the fugitive."

Murder and forgery, were the only two crimes, for which a mutual right of demand and surrender was stipulated in Jay's treaty; but here the whole catalogue of crime almost, from petty larceny (included, we presume under the general and definite term of "robbery") through forgery, assault with intent to kill, and arson, up to murder, seems to be exhausted.

Between no other nations, it is believed, does any such comprehensive stipulation exist; and as Great Britain suffered the article of Jay's treaty to expire after its limited period of twelve years—and has since repeatedly declined to renew it—it seems safe to assume that Art. X. of the present treaty is of American and not British origin—a concession hesitatingly made to earnest solicitations on one side, and possibly as a peace offering for other demands refused.

Looking at it in this view, and at its juxtaposition,—following as it does immediately the two articles that treat of the slavetrade, and the efforts to be made to suppress it; connected as it was with those articles, but that which succeeds No. XI.—limiting the duration of Art. VIII. and X.—we arrive at the conclusion that herein lies a portion of the merit of this treaty in southern eyes.

The Creole case, it is understood, is to be passed over—that is to say, there is to be no restitution of, nor compensation for, the revolted slaves of that vessel—*but*—and here we take it is the point—in virtue of this Art. X. every such revolt and escape for the future will subject the parties, if fleeing into the British dominions, to be demanded and surrendered, either as "charged with the crime of murder," if death shall have been inflicted—or "of assault with intent to commit murder," "if force shall have been used without actually taking life,"—or "of piracy,"—if the master and crew of the vessel shall have been overpowered—or finally, all or any of these failing, of "robbery," for running away with their linsey-woolsey clothing, or even perhaps with the fetters and manacles, furnished by their master!

Nor, as we read this article, will its provisions apply to cases such as that of the Creole, or, to speak technically, to *maritime risks* alone, but those fleeing from slavery into Canada, who hitherto have been beyond the reach of recovery, are now all placed at the mercy of their masters; and, as if to give in advance the practical construction which this article may bear, we have within a few months seen that the governor of Canada did actually surrender to the governor of Arkansas a fugitive slave—not indeed *eo nomine*, but as charged with robbery—we believe of the clothes he wore, and a horse upon which he fled.

It is not our purpose here to impugn this article of the treaty. We do not, indeed, present these views of it otherwise than as conjectural, and which the correspondence, when published, may very much modify, if not wholly change. But we do say, that when it is alledged of the treaty that we have given up every thing, and Great Britain nothing,—if the construction here put upon this article be correct, England has made a concession, which no royal ratification of it (about which, we presume, there can be no doubt,) will render otherwise than unpalatable to the British people, as it is most agreeable to Mr. Calhoun and other southern senators.

We have said above that this concession was made with hesitation by the British plenipotentiary, and if extrinsic evidence were wanting, it might be found in the reservation in Art. XI. that Art. X. "shall continue in force, until one or other party shall signify its wish to terminate it, and no longer."

Art. VIII., for keeping up a squadron, is limited to five years, and afterwards until one or other party shall signify a wish to terminate the arrangement; the other articles of the treaty, save Article X., are permanent: but that is revocable at pleasure—a pregnant indication of the distrust and doubt with which the British negotiator agreed to it.

We have thus cursorily examined the treaty. Other topics were discussed and settled, as is understood by correspondence, of which the results were never formularized into treaty stipulation, and were not indeed perhaps susceptible of it. Among them are the cases of the Caroline and the Creole. Of the disposition supposed to have been made of the latter, we have already spoken. In the case of the Caroline, the plea of urgent and instant necessity is put forth for the destruction of that vessel in our waters; but it is understood, the public wrong is admitted, and an apology is made for it. This satisfies the point of honor, which was the chief point in the case.

In conclusion, we rejoice in the treaty as the offspring of mutual forbearance and moderation, as the final adjustment of long-deferred and irritating topics of controversy, and as the pledge of an enduring peace from generation to generation, between the two great people of the Anglo-Saxon race.

So let the kettle to the trumpet speak,
The trumpet to the cananeer without,
The canon to the heavens, the heaven to earth.

*See the article referred to, from the Courier and Enquirer, in the pro-slavery column.—[Ed.

From the Nantucket Inquirer.

LUCRETIA MOTT.

Having heard that a meeting—more particularly for colored people, but to which all were invited—was to be held at the Friends' meeting-house, on Main street, at which Mrs. Mott would speak, I took occasion to be present; and truly can I say, that seldom have I been more gratified than during the hour and a half which the meeting occupied. The very aspect of the assembly was cheering—eminently so. More than a hundred neatly-clad people of color were present; and throughout the whole meeting they were orderly, quiet, and apparently deeply attentive. There, for the first time, I saw a practical recognition, on anything like a large scale, of that which the Christian Church professes to regard as a truth, viz: that "God is no respecter of persons." True, I am informed that in Catholic countries, whatever diversities of condition may obtain in society, none are known within the precints of the Church: there, black and white, high and low, all bow themselves before the common Father of their souls, for "God is no respecter of persons." But Protestantism, in shaking off the corruptions of papacy, and returning to the pristine purity and simplicity of Christianity, has set up a negro pew, and stamped unclean on the brow of those for whom Jesus Christ was not ashamed to die. Would he who associated with Lazarus and Mary Magdalene, have shunned the society of the kind-hearted negro?

In the meeting to which I allude, last Sunday evening, we came together not as blacks and whites, but as human beings. There was not, "Sit thou here in a good place," nor "Stand thou there at my footstool." It was pleasant to me to know that the proprietors of a Christian Church were not ashamed to recognize as equal brethren, the children of their common Father—to give practical evidence of their belief, that "God is no respecter of persons."

And then, Mrs. Mott's remarks—so earnest, so touching, so imbued with the deep, all-embracing, Christian love, with which her soul seems to be filled to overflowing! Admonition, warning, encouragement, advice—uttered in language eloquent yet simple, glowing yet chaste—and uttered, too, in the sincerity of affection; every word of it must have sunk deep into the spirit of every one present—and I doubt not that the meeting was to all, whites as well as blacks, a season of copious refreshing from God. I know that I went away from it, for the time at least, a better man

Communications.

ANTI-SLAVERY CONVENTION AT YORK SPRINGS, ADAMS COUNTY, Pa.

On the 20th instant I attended a meeting of the Clk son Anti-Slavery Society, held in Friends' meeting-house, Sadsbury, Lancaster county, Pa. It was composed principally of members of the Society of Friends: and the feeling manifested throughout put me in mind of an old-fashioned Monthly meeting. There was so much of Christian love, and such unity prevailed to promote the cause of emancipation. It was gratifying to find that the proceedings in New-York, in relation to me, so far from alienating Friends in this quarter, greatly excited their sympathy. It would be painful indeed to be disowned by the Society of Friends; but to be set at naught by the Monthly meeting of New-York, for conscience' sake, excites neither surprise nor pain.

The following resolution, adopted at the meeting of the State anti-slavery society, held in Norristown, the 1st, 2d, and 3d of the present month, was also adopted by this meeting; viz: "Resolved, That this society takes great pleasure in recommending the National Anti-Slavery Standard, the official organ of the American Anti-Slavery Society, to the abolitionists of this State, as one of the most effectual instrumentalities in their hands to enlighten the public mind, to remove prejudice, and to create a deep and lively interest in our movements; and would earnestly call upon all to make a systematic and vigorous effort to carry this publication into every family." This resolution was subsequently adopted at the anti-slavery convention, held the 23d and 24th instant, at York Springs, Adams county, of which I shall make mention hereafter.

Thus we see large bodies of Friends, in different parts of the country, warmly recommending to the patronage of their friends that very paper, for being concerned in the publication and support of which, the New-York Monthly meeting has disowned three of their members.

From Sadsbury, I went to the convention at York Springs. It was held in the academy. The meeting was composed of persons of different denominations; and among the number, were many young people of both sexes, who heartily joined with their elders in the concerns of the convention. James and Lucretia Mott, Daniel and Rebecca Neall, and Thomas Earle, Levi Coates, Lindley Coates, and divers other well-known abolitionists, were in attendance. There were also several from Maryland and Virginia.

This meeting was one of unusual interest; the circumstance of its being attended by several individuals from slave States was encouraging, and seemed calculated to put to the blush some in the neighborhood, who have manifested much opposition to the anti-slavery cause. The pro-slavery feeling is strong in that region; and I was told, zealous exertions were made to prevent the people from attending; nevertheless, the meeting was respectable as to numbers. Addresses were delivered of an interesting and impressive character.

Many members of the Society of Friends attended, and cordially united with their fellow-citizens in the good work, to promote which the convention had been called together; though, I was informed, that the same intolerant, persecuting spirit, which has so conspicuously shown itself in New-York, has also made its appearance in that neighborhood. But it is a true testimony. "Truth is stronger than all." If Friends, who have engaged in this most noble of all the concerns in which they can be employed, keep patient, and trust in Him, who has enlisted them in his service, they will finally triumph over all opposing spirits.

At the meeting of the convention the following resolutions were discussed and adopted:

Resolved, That the freedom of the slave has been postponed to other and minor questions of national and State interest; and that *now*, not only justice to the slave, but a regard to our own rights, constantly periled by the continued existence of slavery, prompts us to its immediate overthrow.

Resolved, That the connection of the North with the system of slavery is most visible in our constitutional obligations to return the fugitives, to quell insurrections, to maintain land and naval forces, to guard the institutions of the South. These, and numerous other facts, clearly evince, that while a portion of the people of the *South* are the slave *owners*, we of the *North* are the slave*holders*.

Resolved, That even if the constitution and laws of the Union *did not* implicate us in slaveholding, still we should be bound, as *men* sympathizing with *man* wherever oppressed, to toil for emancipation; and this view of our duty is sustained by the theories and practices of the mass of our religious professors, as well as of our politicians, in reference to almost *every* question, *except* that of southern slavery.

Resolved, That we consider the rule of Congress, said to be adopted on motion of John Q. Adams, under which petitions are privately handed to the speaker, and if rejected by him, never appear on the minutes, nor is their presentation ever made known to Congress, or to the public, as far more injurious in its practical effects, than the gag rule itself; therefore respectfully request J. Q. Adams, and the members of Congress from this State, to endeavor to obtain a repeal of said rule.

Resolved, That slavery, as sustained by both North and South, is among the most anti-Christian, anti-democratic, and outrageous wrongs practised in this country, or any other claiming to be civilized.

Resolved, That in a country professing the principles of Christianity and democracy, it is as unreasonable to wait for an extraordinary and miraculous interposition of Providence to prompt or justify our active exertions, as it would be for the farmer to wait for such interposition, before he reaps the ripened harvest; for the thief to wait for it, before he ceases to steal; for the parent to wait for it, before he checks evident injustice in his child; for the honest man to wait for it, before he returns to the known rightful owner a stolen horse, which has been placed in his stable; for the politician to wait for it, before he supports the repeal of an evidently impolitic and unjust law; or for the Christian to wait for it, in every case, before he does unto others as he would that they should do unto him.

Resolved, That this convention place their whole dependence for success, in the interesting cause in which they are engaged, upon the favor of Divine Providence. For although Paul may plant, and Apollos water, it is God that giveth the increase.

The committee to whom was referred the consideration of the duty of abolitionists in relation to slave-grown products, report that they have given attention to the subject, and it is their judgment that it is our duty to abstain from the use of such products. We urge upon the slaveholder the duty of relinquishing his claim upon the slave, at any imaginable sacrifice; is it less our duty to "despise the gain of oppression?" The difficulties in the way ought not to discourage the attempt, as many of these will be more easily overcome than is imagined; and while some may seek to palliate such participation from the circumstances in which they are placed, this should not be admitted as a justification of being "partakers in other men's sins."

Contributions may be forwarded to Jacob Grist, York Springs, Adams county, Pa.

A central committee was also appointed, to prepare and publish an address to the people of the middle counties.

However anomalous it may appear, there are individuals who profess to be prompted by religious concern, exerting their influence to discourage Friends from engaging, not only in the anti-slavery, but the temperance cause. Though it must be obvious to the most superficial observer, that thousands, through these means, have been raised from the lowest degradation and misery, to respectability and comfort. I met with some individuals while in Adams county, who, I was informed, were thus engaged. But I have reason to believe that their success in this concern was by no means commensurate with their labors.

ISAAC T. HOPPER.

Philadelphia, 8 mo. 29th, 1842.

A PROTEST AGAINST THE PROCEEDINGS OF NEW-YORK MONTHLY MEETING.

Unionville, Chester County, Pa.
8th month, 29th, 1842.

I forward the enclosed declaration for publication in the Standard. It was offered for signatures to a number of Friends met together on another occasion, and is but a sample of the feeling entertained by a large body of Friends in this region; from many of whom I presume the public will hear anon. Cordially thine,

SIMON BARNARD.

We, the undersigned, members of the Society of Friends, residing in Chester county, Pa. having learned, with astonishment, the course pursued by Friends in New-York, toward that venerable man, Isaac T. Hopper, and other worthy members of our society, with a view to their ejection from the pale of its membership, deem it right thus publicly to declare our unqualified disapprobation of proceedings fraught no less with the genuine spirit of religious intolerance, than with the craven-hearted policy, so common in both Church and State, which sacrifices everything in anticipation of the impious demands of American slavery. The charge preferred against them, as we understand it, is "being concerned in the publication and support of a paper which has a tendency to excite disunity and discord among us;" which paper is the National Anti-Slavery Standard.

In our opinion, the Standard is *not* calculated to promote disunity and discord, in any sense, which renders its supporters obnoxious even to *New-York* discipline.—If it is not, the charge is essentially false; and the question arises, how far any disownment predicated upon it should be recognized or treated as a nullity.—Or, if it be true—if the N. A. S. Standard, with all its claims to our regard, its fearless advocacy of unpopular truth, its stern devotion to correct principles, its uncompromising justice, and its pure morality, is to be denounced by the Quaker discipline, as a thing not to be tolerated, as a sower of discord and maker of mischief, then indeed has the society assumed a position of which we were little aware, and from which it must speedily recede, or suffer consequences we need not foretell. For it is not to be expected that Friends will *all* so far forget their responsibilities, as men and Christians, as to submit their consciences to the keeping of their *sect*; and in view of the crying evils of the times, to "put their hands on their mouths, and their mouths in the dust," and hereafter be dumb.

Joshua Moore,	Pusey Cloud,
Wm. Preston,	Newton H. Wickersham.
Esther Hayes,	Mahlon Preston,
Hannah P. Thomas,	John Cox,
Isaac Meredith,	Isaac Moore,
Simon Barnard,	Isaac Mendenhall,
Beulah Moore,	Dinah Mendenhall,
Amy Preston,	Hannah W. Hughes,
Jane Moore,	Zilla Williamson,
Sarah B. Barnard,	Beulah Preston,
Thamazin Meredith,	Samuel Pennock,
Wm. Jackson,	Hannah Pennock,
Emeline Jackson,	Alice Jackson,
Lukins Pierce,	Elizabeth Jackson,
Rest Eliza Lamborn,	S. T. Harvey,
William Nicholson,	Susanna Hayhurst,
Ezra Michener,	Hannah Cox,
Isaac Martin,	Lydia Barnard.

ANNUAL REPORT

Of the Board of Managers of the Junior Anti-Slavery Society.

It has heretofore been our practice, in presenting an annual report, to refer to the advancement of our cause during the preceding year. From the commencement of the anti-slavery reform, evidence has been continually afforded of its progress. A system like that of American slavery, so hostile to the highest interests of the nation, so repugnant to the better feelings of our nature, and so contrary to every principle of justice, could not fail to call forth an open and determined opposition as soon as it was exposed. Those who desired to promote the true honor and welfare of the country; those whose sympathies gushed forth warmly and fervently for their fellow-men; those who regarded the eternal laws of right, as superior to every consideration of policy or expediency; those of every class in the community, who had not suffered prejudice to blind their judgment, or self-interest to change the current of their feelings, were no sooner convinced of the true character of slavery, than they were ready to raise their voice against it, and to join the humble, but devout band, which first raised the standard of immediate emancipation. The sympathies of the people were enlisted in behalf of the bondman. Societies were formed in every section of the North, to promote his liberation. Their numbers were daily increased, and their influence was experienced in every department of society. Discussion could not be confined to the workshop, the counting-room, or the social circle. It entered the debating society, the public meeting, and the political gathering; and thence sought a place in the higher assemblies, which wield a greater power over public sentiment. It was heard in the hall of legislation, and compelled our rulers, in many instances, to protest in the name of the sovereign people, against the oppression of two and a half millions of their fellow-men. It found its way into the temple of religious worship, and caused the Church to thunder forth its anathemas against an institution, which blotted out the eyes of the intellect, trampled on the rights of the soul, and denied the supreme authority of Almighty God. Nor was this the work of an age.—A few short years, witnessed a large portion of the people rising up from a moral slumber, as silent as that of death, and devoting every energy to the overthrow of a system, which they had blindly nourished from its first existence. Each hour then was full of incident, and its history was the record of continual progress.

The scene, however, has been changed. The excitement which attended our earlier efforts, has, in a great measure, passed away. The enthusiasm which marked the progress of our enterprise in the beginning, has gradually ceased. The subject has been deprived of a large portion of its exciting interest, by its continual and faithful discussion. Men have begun to *reason* upon it, as they would on any other question; and slavery is now receiving the opposition, not of the impetuous zeal and untempered devotion of the early convert to a righteous principle, but of the chastened feeling and confirmed determination of the settled believer in a glorious truth. If there now be less exhibition of natural sympathy for the oppressed, or keen desire to break the rod of the oppressor, than was formerly manifested, let no one thence suppose that the hatred of oppression has grown feeble, or the firmness of its early opponents weakened. The blow which is levelled at its existence, may be with less excited passion; but it is directed with as sure an aim, and with more strength and certain power. The flood of opposition may not roll with the same tempestuous motion against its prison-walls; but it pours forth its might in one continual and steady current, which will eventually undermine its foundations of blood, and wash away forever the unholy altar, on which has been so freely sacrificed the rights of human kind.

Doomed to perish is every thought that lengthened labor, or difference of opinion among themselves, has weakened the faith, lessened the determination, or conquered the zeal of those who have leagued together for the overthrow of American slavery. They have enlisted in the work, with a determination to secure its accomplishment, at whatever cost or sacrifice to themselves; and with each succeeding day has their strength been renewed, for future labor, and their belief strengthened that the time of their triumph was drawing near. Hours of sadness may have rested heavily upon them. Trials and dangers without—controversies and dissensions within, their own borders—these may have caused them to despond for a moment, and to feel that the darkness of fear and doubting was gathering over them. But faith and hope have returned to them with the morning. Though beset with difficulties from their opponents, they have felt security in the justness of their cause. Though divided in counsel amongst themselves, they have known that they were united in purpose, and in unfading devotion. Ever has the consciousness of the divine approbation attended them; and conscious of the rectitude of their intentions, and mindful of the reward which is promised to the faithful, they have pursued their labors, and consented to continual sacrifice; confident that

"In His time, the Lord of Hosts
Would stretch abroad that hand to save,
Which of old, on Egypt's coasts,
Smote apart the Red Sea's waves."

Nor has their trust been weakened by the events of the past year. Although the previous advancement of public sentiment prevented them from pursuing with the same energy, and to the same extent, the measures which they had considered necessary in the beginning, nevertheless, they have experienced a continual change of popular opinion to a more just appreciation of the merits of their enterprise; while, from an unexpected source, they have received generous, though unwonted assistance, which they could not have derived from any other quarter. The recent developments of the true character of the *slave power*, in the arbitrary and oppressive measures of a pro-slavery majority in Congress, to fetter the freedom of opinion, and establish despotism; in the abominable efforts made by a convention of Maryland slaveholders, and their supporters, in the legislature of that State, to bind yet tighter the fetters of the slave, and fasten the chains upon thousands of free people of color; in the decision of the Supreme Court of the United States, by which hundreds of thousands of northern freemen are liable, at any moment, to be enslaved; and in the countless other similar measures, which have been pursued by a domineering, but rapidly-sinking slaveholding faction. These have done more to show the northern people the actual character of the "domestic institution," and to summon them to oppose its demands, and hasten its speedy overthrow, than could have been accomplished by the whole anti-slavery organization.

We have spoken of the labors of the past; let us not forget the duties which belong to the future. The cause is as worthy of our humble advocacy at this time, as it has ever been: and he is little worthy of our admiration, who can now turn aside from the path which gave dignity to his boyhood, and suffer worldly interest or want of faith to lead him from a course which is approved alike by his conscience and his heart. The confidence of the present and the hope of the future—these should stimulate us to unceasing exertion. If ever the thought of selfish ease should induce us to listen for a moment to its syren voice, let it be banished by the remembrance of the unnumbered wrongs heaped upon the slave. If ever our confidence in the ultimate triumph of our cause, should become weakened, let us remember that the divine blessing is the constant attendant of the honest endeavor, and that they who labor in His name, shall not labor in vain. Let every effort be attended with the thought, that if we shall live to witness the success of our enterprise, we shall be richly rewarded in the happiness of an enfranchised people, and the prosperity of a redeemed nation; and that, if our course shall be run before the coming of the appointed hour, the pain of the last moment will be lessened by the consolation, that our earliest sacrifice was offered on the altar of human freedom, and our earliest prayer breathed to the God of the oppressed.

On behalf of the Board,
T. S. CAVENDER, *President.*

A SLAVEHOLDER'S DOCTRINE.

I do not recollect of ever seeing the sentiments of an abolitionist better illustrated than in the following extract of a letter written by the Hon. Henry Clay, under date of 23d July, 1842, to the Clay club of the Parish of Rapides, Louisiana:

"I have always believed that 'the interests of each division of the Union, as well as *the interests of every class and condition of society, are identical*; and that the prosperity or adversity of any *one* of them would be, in a greater or less degree, felt by all.' And I have looked forward, with confidence, to the arrival of the period when this great truth would become generally impressed upon the American mind."

I do not suppose Mr. Clay was aware he was promulgating such "*incendiary*" doctrines as he does; because it is not to be presumed he, more than other supporters of slavery, know what the doctrines of abolitionists *are*; and until they read and understand, he, as well as others, will continually be rushing in where they do not intend to tread.

EXTRACT OF A LETTER FROM DR. HUDSON.

Our labors in Niagara and Orleans counties (N. Y.) have produced active exercise in the minds of the people, on the moral, religious, and economical results of slavery. Many have changed from pro-slavery to anti-slavery, without a "but." The extent of good, it is of course impossible to measure. It is enough for us to do our duty; and this we endeavor to do most faithfully.—On us rests the responsibility of delivering the Lord's message; on the people rests the responsibility of receiving and obeying it. We have good assurance, however, that it shall not return from whereunto it is sent, void of its lezitimate effects.

Abby Kelly held two meetings in Lockport, preparatory to the convention; they were crowded, and seemed to produce a very salutary influence. However, we could obtain no meeting-house in Lockport, for our convention. They were all too *holy* to be used to plead for Christ's perishing little ones. The priests in Lockport passed by on the other side. One old acquaintance, an ultra evangelist in Connecticut, came and *looked* on us; but he passed on the other side.

As yet, the anti-slavery cause is too unpopular for many of the clergy to espouse. When it becomes as popular as temperance now is, they will receive it into their houses. They will jump on the anti-slavery car, with as loud hurras as anybody, when it is rolling smoothly into the depôt. The Washingtonians held a crowded meeting in one of the synagogues refused to anti-slavery; and Mr. R——, who refused to read an anti-slavery notice, officiated in prayer. The house rung again with the shouts, cheers, and stamping of the audience, at the merry anecdotes of drunken revelries; but I did not see that any of the clergy considered *this* a desecration of the sacred building. May it yet ring with jubilee over the ransom of the two millions and a half of our countrymen now groaning in bondage!

Our convention, in the court house, and Franklin Hall, was well attended. The evening meeting was crowded, and passed off triumphantly. The foes of humanity acknowledged themselves vanquished. The abominable influence of slavery over Church and State, and its disastrous effect on the morals and prosperity of the country, were thoroughly exposed.

We found Orleans county a hard and sterile soil. The people are full of color-phobia, and strongly wedded to religious sect and political party. However, we scattered the good seed; not without reason to hope that some of it would spring up and bear fruit, sixty, or even an hundred fold. Doubtless, a large portion will be choked with sectarian and party thorns, and some will fall on stony ground, and not sprout at all.

We had a very interesting and exciting convention, of two days' duration, in Albion. It broke up nearly at midnight, in the midst of a real row, stimulated by slavocrats, Clayites, and sectarians. We met the first day in the Presbyterian meeting-house; the only one that could be opened to us, and that with much difficulty. The ministers of the place all passed by on the other side; but several from abroad attended. When Mr. B. a Baptist minister, opened the Bible, the part which he wished to read happened to be missing. He mentioned the fact, as characteristic of the present state of Church and ministry—destitute of the anti-slavery gospel of Christ. He read the 58th chapter of Isaiah; and the comments he made upon it were cuttingly severe upon this hypocritical nation—pretending to fast and pray, while they smite with the fist of wickedness, and refuse to let the oppressed go free; speaking vanity—that God made their colored brother for a servant; and building up negro pens in what they call the houses of God. When he closed his remarks, several ministers and deacons sprung up to vindicate the reputation of their sects. He attempted to explain; but they seemed determined to give him no chance. A motion was made to adjourn to the court house. This brought out loud declarations in favor of freedom of speech, and the motion was withdrawn. Our sessions continued full and spirited. The American church was clearly proved to be the bulwark of slavery; and the guilty partnership of Bible, Tract, and Missionary societies, with this accursed system, was fully exposed; nor were those churches spared, which inculcated antichristian prejudice by the existence of a "negro pew." While these resolutions were under discussion, the ministers and deacons were among the missing; though several of them had been loud in their vindication of freedom of speech. A colored brother rose to speak. He had been a slave, in the State of New-York; and had worked three years without wages, for one of the deacons of this place. He said he had felt the iron of prejudice enter into his very soul; when he went to the house of God, to pray to our common Father, he felt that he was not recognized as a brother in the human family. Some attempt was made at vindication of the churches; but the defenders obviously felt lame.

The meeting-house was to be cleansed, (a process which it doubtless *needs*,) and we adjourned to the court house, where our evening meeting was crowded to overflowing. A lawyer, who is a great stickler for Henry Clay, entered the lists against us. He endeavored to prove that slavery was sanctioned by the Bible; that Henry Clay was an honest, worthy patriot; and the churches full of slaves. Great excitement prevailed during the discussion; and there was some stamping and yelling. Our labors here produced a great uproar, like Paul's preaching at Ephesus. The hidden springs of all the violence were in the churches and political parties—among "men of property and standing." Our motto is, "Boisterous truth, rather than peaceful error. Peace, if possible; Truth, at *any* rate."

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 8, 1842.

THE NEW PERSECUTION OF OUR COLORED BRETHREN.

The naval or military service of the United States is not one peculiarly to be coveted by those who do the fighting, and not the ordering and *contracting*. Slavery presides over those establishments, employs them for its support and security, and has introduced into them its characteristic profligacy and rapacity. The tyranny and brutality of our officers towards common sailors and soldiers is probably without a parallel in any service. In order to provide offices for men without merit, the avenues are blocked up to those who have it. The interest of decaying planters to provide for their sons, and indeed of all slaveholders to provide for their younger ones in the army and navy, has caused both to be prostituted to this object.

Still, when exclusion from the ranks is made a mark of scorn and a badge of servitude, it justly excites complaint. Such is the character of the late regulations adopted in the Senate, at the instance of Messrs. *Calhoun* and *Preston*, by which no colored man is hereafter to enter the army or navy, except it be in the capacity of cook, or scullion! Gentlemen, this is pressing your foot very hard, and looks as if you were not quite assured of the firmness of the ground it stands on!

Our colored fellow-citizens, excluded by an illiberal prejudice from every lucrative, honorable, and eligible employment, were glad to take up with the meanest, and most onerous; among which may be reckoned our naval and military services, under officers accustomed to slave-driving from their cradles. Nor is this all: the common sailor and soldier in our republic have not the remotest chance of rising. In this particular, at least, the white and colored have been upon a footing of equality.

In the revolutionary struggle, our fathers were glad enough of the aid of colored men in the North, and they would as gladly have accepted it in the South, if slaveholders had been willing that the government should arm their slaves. But the "kind masters" of whom we hear so much, did not think that "the happiness," which their "*kindly* treated" slaves enjoy, was a sufficient guaranty for the use which *might* be made of arms! This the slaveholders officially *confessed*, and also that *they* could not alone defend *themselves* against the enemy.*

The pressing emergency at New Orleans induced General Jackson to invite the aid of the colored inhabitants. Nor did he confine it to the free. He enlisted slaves into his army. There is an impression among the colored population throughout the country, that those slaves fought at the battle of New Orleans, under a promise from the General of their freedom; that after the victory, a committee from them waited upon him, claiming the fulfillment of his promise; and that, without deigning to reply, (perhaps this was most convenient,) he bid them "go home and mind their masters." Such has been the constant report, ever since the battle. There is another, to which I have alluded in a former number of the Standard; viz. that it was upon the suggestion of a *colored* man that the cotton-bag breastwork, which undoubtedly saved the army and the city, was raised. This report derives countenance from the fact, that breastworks of bags of cotton, had been known to the Asiatics and Ethiopians for several hundred years. As there are many *foreign* slaves in Louisiana, and some of them, it may be presumed, persons of rank and intelligence in their own country, it is very probable that there were those among them who had seen and used such defenses. Be this as it may, there can be no doubt that colored men, both free and slaves, did good service on the occasion in question. The well-known general orders of Jackson, praising their valor, and thanking them in the name of the country, for their gallant services, are proof enough.

And now those men, who fought in our armies and navies during the revolution, whose heaps of slain lie buried in our plains; who, by the testimony of *McDonough*, mainly achieved the victory on Champlain, whom Jackson officially proclaimed "capable of that noble enthusiasm, which performs great things," are to be further despoiled and persecuted by the narrow jealousy, mean prejudice, and unmanly fears of the small politicians, to whose hands it is the curse of this great country to be committed. The legislators of other countries have thought it their duty to guard one class of subjects and citizens against the prejudice of others; ours use their powers in giving full scope and fresh strength to prejudice. It is coolly laid down as an axiom in legislation, that "the prejudice" of one part is to be "indulged" at the sacrifice of all the rights, and all that is held dear by another! Alas, that it has come to this! We republicans, use the liberty and independence, which the toil and blood of the colored race contributed largely to establish and preserve, in contriving new modes of degrading and persecuting them! The national conscience will take note of these things; which do indeed seem grievous for the time; but they will only serve to swell that growing sentiment of sorrow, sympathy, and indignation, which are preparing a great reaction. This is our consolation.—D. L. C.

*See Life of Alexander Hamilton: Journal of the Federal Congress.

THE SOCIETY OF FRIENDS.

To prev

saith the apostle. This is the only law that ever has, or ever can bind religious fraternities together. Tender spirited brother, give over the useless effort to find a medium path between the true and the false, the good and the evil. The prosperity, nay, the existence, of Friends, as a religious society, depends upon whether they will act up to convictions of duty, on the great moral questions that are agitating christendom. The present epoch is one of solemn interest in the history of that favored people. The spirit of God is dividing the waters for Israel to pass through. This may now sound like unmeaning declamation; but hereafter, it will be remembered as prophecy.

To each one, I would say, with affectionate earnestness, Look well to your ways. Be careful how you choose your path, at this important crisis. Two questions God asks of thy soul. Where art *thou?*—and where is thy *brother?* In the answers to these, are involved consequences that stretch into eternity. Art thou ready? Or wilt thou seek to hide thyself, when the voice of the Lord is heard in the garden, "Where is thy brother?"—L. M. C.

COLONIZATION.

The Maryland Colonization Journal pays the following high compliment to a community professing to be Christians:

"Another lesson is taught by the Philadelphia outrage, a painful and mortifying one, but nevertheless true, viz: that the civil government can never prevent these outrages or screen the colored man from injury and violence. They can be checked and arrested, after the sufferers shall have been driven from their blazing dwellings, but not *prevented*. Where, then, is the security for the life or property of the poor African in America? When are these outrages to cease? Will the causes which have produced this cease to operate? Is this the *end*, or but the *beginning of the end?*

Let every candid, honest colored man answer these questions, and say, on what grounds he rests his hope of freedom and equality in *this* land."

Verily, if Satan has given birth to any one imp that favors its father more than another, it seems to us to be Colonization. It does its utmost to foster a wicked prejudice, and then cries out, "You see how strong it is! It never *can* be overcome!"

George Thompson illustrated it very well, by the story of a farmer who was living very peaceably in Pennsylvania. His neighbors wanted his farm at a low price, and so they advised him to move to Oregon Territory. He told them he had rather stay where he was. They tipped up a load of manure into his well one night; thinking this would convince him that he had better move to Oregon. But he still quietly pursued his business. Then they set their dogs on his sheep, and let cows into his cornfields, and shot his hens. When he complained, they answered, "It is all because you will stay here. Don't we tell you it will be a great deal better for you to move to Oregon? While you stay here, your sheep *will* be harried, and your fields destroyed. It cannot be *prevented*. We don't like your neighborhood; therefore you had better move to Oregon."

"But there are wild Indians there," said he; "and all my friends and relations are here. All I ask is to be let alone."

"We can't help that; this state of things can't be prevented. It is entirely for your good that we advise you to go to Oregon. On what ground can you rest any hope of peace *here?*"

THE PRO-SLAVERY CORNER.

What precious admissions are often made by the upholders of slavery! It seems as if the devil, when he bought their consciences, took their wits into the bargain. The Courier and Enquirer is in a great fume because nothing was done about the Creole case, in Lord Ashburton's treaty; and because the United States have promised to aid in the extirpation of the slave trade. He admits, with charming *naiveté*, that this slaveholding republic will be in an awkward position, if she attempts to base remonstrances on "general principles of benevolence and humanity."

"I see no difference," says the Brazilian, "between buying a slave on the coast of Africa, or one on the banks of the Mississippi, unless it be, that the latter is less humane than the former; your slave was born in a civilized land, and is alive to the kindly feelings of our nature. Whereas I buy a mere savage, scarce knowing aught of the ties, from which I sever him." *What, we should like to know, could an American diplomatist answer to this?*

True enough, Mr. Courier and Enquirer, what *could* an American diplomatist answer to this? An echo from the whole civilized world responds, "Answer to *this!*"

THE ANTI-SLAVERY ALMANAC FOR 1843.

We earnestly call upon our friends everywhere, to send in orders for the almanac. Our object is to disseminate anti-slavery truths, and not to make money: therefore we have put more matter into the almanac than can be afforded for the very cheap price at which we sell it. There are twelve pages more than usual, beside closely printed covers. Unless our friends buy liberally, we shall get into debt by the publication. Will Societies send in orders? and will abolitionists who can afford it buy up a few dozens each, to give to neighbors who are *not* abolitionists? It is valuable as a tract, as well as an almanac. Send orders! *Do* send orders! *Please* do send orders. Be prompt about it; for printers and paper-makers want their pay.

LETTERS FROM NEW-YORK.—No. 35.

It is curious to observe by what laws ideas are associated; how, from the tinyest seed of thought, rises the umbrageous tree, with moss about its foot, blossoms on its head, and birds among its branches. Reading my last letter, concerning the spiral series of the universe, some busy little spirit suggested that there should, somewhere in creation, be a flower that made music. But I said, do they not *all* make melody? The Persians write their music in *colors*; and perchance, in the arrangement of flowers, angels may perceive songs and anthems. The close relationship between light and music has been more or less dimly perceived by the human mind everywhere. The Persian, when he gave to each *note* a *color*, probably embodied a greater mystery than he understood. The same undefined perception makes us talk of the *harmony* of colors, and the *tone* of a picture; it led the blind man to say that his idea of red was like the sound of a trumpet; and it taught Festus to speak of "a rainbow of sweet sounds." John S. Dwight was inspired with the same idea, when he eloquently described music as "a prophecy of what life is to be; the rainbow of promise, translated out of *seeing* into *hearing*."*

But I must not trust myself to trace the beautiful analogy between light and music. As I muse upon it, it is like an opening between clouds, so transparent, and so deep, *deep*, that it seems as if one could see through it beyond the farthest star—if one *could* but gaze long and earnestly enough.

Every flower writes music on the air; and every tree that grows enshrines a tone within its heart. Do you doubt it? Try the willow and the oak, the elm and the poplar, and see whether each has not its own peculiar sound, waiting only for the master's hand to make them discourse sweet music. One of the most remarkable instruments ever invented gives proof of this. Guzikow, or Guzikoff, (one never knows how to spell those outlandish names,) was a Polish Jew—a shepherd in the service of a nobleman. From earliest childhood, music seemed to pervade his whole being. As he tended his flocks, in the loneliness of the fields, he was forever fashioning flutes and reeds from the trees that grew around him. He soon observed that the tone of the flute varied according to the wood he used; by degrees he came to know every tree by its sound; and the forests stood around him a silent oratorio. The skill with which he played on his rustic flutes attracted attention. The nobility invited him to their houses, and he became a favorite of fortune. Men never grew weary of hearing him. But soon it was perceived that he was pouring forth the fountains of his life in song. Physicians said he must abjure the flute, or die. It was a dreadful sacrifice; for music to him was life. His old familiarity with

* Address before the Harvard Musical Association, Aug. 1841.

tones of the forest came to his aid. He took four round sticks of wood, and bound them closely together with bands of straw; across these he arranged numerous pieces of round, smooth wood, of different kinds. They were arranged irregularly to the eye, though harmoniously to the ear; for some jutted beyond the straw-bound foundation at one end, and some at the other; in and out, in apparent confusion. The whole was lashed together with twine, as men would fasten a raft. This was laid on a common table, and struck with two small ebony sticks. Rude as the instrument appeared, Guzikow brought from it such rich and liquid melody, that it seemed to take the heart of man on its wings, and bear it aloft to the throne of God. Those who have heard it, describe it as far exceeding even the miraculous warblings of Paganini's violin. The emperor of Austria heard it, and forthwith took the Polish peasant into his own especial service. In some of the large cities, he now and then gives a concert, by royal permission; and on such an occasion, he was heard by a friend of mine, at Hamburg.

The countenance of the musician was very pale and haggard, and his large, dark eyes wildly expressive. He covered his head, according to the custom of the Jews; but the small cap of black velvet was not to be distinguished in color from the jet black hair that fell from under it, and flowed over his shoulders, in glossy, natural ringlets. He wore the costume of his people, an ample robe, that fell about him in graceful folds. From head to foot, all was black, as his own hair and eyes; relieved only by the burning brilliancy of a diamond on his breast. The butterflies of fashion were of course attracted by the unusual and poetic beauty of his appearance; and ringlets *à la Guzikoff* were the order of the day.

Before this singularly-gifted being, stood a common wooden table, on which reposed his rude-looking invention. He touched it with the ebony sticks. At first, you heard a sound as of wood; the orchestra rose higher and higher, till it drowned its voice; then gradually subsiding, the wonderful instrument rose above other sounds, clear-warbling, like a nightingale; the orchestra rose higher, like the coming of the breeze—but above them all, swelled the sweet tones of the magic instrument, rich, liquid, and strong, like a sky lark piercing the heavens! Those who heard it, listened in delighted wonder, that the trees could be made to speak thus, under the touch of genius.

There is something pleasant to my imagination in the fact, that every tree has its own peculiar note, and is a performer in the great concert of the universe, which forever rises before the throne of Jehovah. But when the idea is applied to *man*, it is painful in the extreme. The emperor of Russia is said to have an imperial band, in which each man is doomed, all his life long, to sing *one* note, that he may acquire the greatest possible perfection. The effect of the whole is said to be admirable; but nothing would tempt me to hear this human musical machine. A *tree* is a *unit* in creation; though, like everything else, it stands in relation to all things. But every human *soul* represents the *universe*. There is horrible profanation, in compelling a living spirit to utter but one note. Theological sects strive to do this continually; for they *are* sects because they magnify some *one* attribute of deity, or see but *one* aspect of the divine government. To me, their fragmentary echoes are most discordant; but, doubtless, the angels listen to them as a *whole*, and hear a pleasant chorus.

Music, whether I listen to it, or try to analyse it, ever fills me with thoughts which I cannot express—because I cannot *sing*; for nothing but music can express the emotions to which it gives birth. Language, even the richest flow of metaphor, is too poor to do it. That the universe moves to music, I have no doubt; and could I but penetrate this mystery, where the finite passes into the infinite, I should surely know how the world was created. Pythagoras supposed that the heavenly bodies, in their motion, produced music inaudible to mortal ears. These motions he believed conformed to certain fixed laws, that could be expressed in *numbers*; corresponding to the numbers which give harmony to *sounds*. This "music of the spheres" has been considered an idea altogether fanciful; but the immortal Kepler applied the Pythagorean theory of numbers, and musical intervals, to the distances of the planets; and a long time after, Newton discovered and acknowledged the importance of the application. Said I not that the universe moved to music? The planets dance before Jehovah; and music is the echo of their motions. Surely the ear of Beethoven had listened to it, when he wrote those misnamed "waltzes" of his; which, as John S. Dwight says, "remind us of no dance, unless it be the dances of the heavenly systems, in their sublime career through space."

Have you ever seen Retzsch's illustration of Schiller's Song of a Bell? If you have, and know how to appreciate its speaking gracefulness, its earnest depth of life, you are richer than Rothschild or Astor; for a vision of beauty is an everlasting inheritance. Perhaps none but a German, would have thus entwined the sound of a bell with the whole of human life; for with them the bell mingles with all of mirth, sorrow, and worship. Almost all the German and Belgian towns are provided with chiming bells, which play at noon and evening. There was such a set of musical bells on the church of St. Nicholas, at Hamburg. The bell-player was a grey-headed man, who had for many years rung forth the sonorous chimes, that told the hours to the busy throng below. When the church was on fire, either from infirmity, or want of thought, the old man remained at his post. In the terrible confusion of the blazing city, no one thought of him, till the high steeple was seen wreathed with flame. As the throng gazed upward, the firm walls of the old church, that had stood for ages, began to shake. At that moment, the bells sounded the well-known German Choral, which usually concludes the Protestant service, "Nun danket alle Gott"—"Now all thank God." Another moment, and there was an awful crash! The bells, which had spoken into the hearts of so many generations, went silent forever. They and the old musician sunk together into a fiery grave; but the echo of their chimes goes sounding on through the far eternity.

They have a beautiful custom at Hamburg. At ten o'clock, in the morning, when men are hurrying hither and yon in the great whirlpool of business, from the high church tower comes down the sound of sacred music, from a large and powerful horn appropriated to that service. It is as if an angel spake from the clouds, reminding them of immortality.

You have doubtless heard of the mysterious music that peals over the bay at West Pascagoula. It has for a long time been one of the greatest wonders of the Southwest. Multitudes have heard it, rising as it were from the water, like the drone of a bagpipe, then floating away—away—away—in the distance—soft, plaintive, and fairy-like, as if Æolian harps sounded with richer melody through the liquid element; but none have been able to account for the beautiful phenomenon.

"There are several legends touching these mysterious sounds. One of them relates to the extinction of the Pascagoula tribe of Indians; the remnant of which, many years ago, it is said, deliberately entered the waters of the bay and drowned themselves, to escape capture and torture, when attacked by a neighboring formidable tribe. There is another legend, as well authenticated as traditionary history can well be, to the effect, that about one hundred years ago, three families of Spaniards, who had provoked the resentment of the Indians, were beset by the savages; and to avoid massacre and pollution, marched into the bay, and were drowned—men, women, and children. Tradition adds, that the Spaniards went down to the waters following a drum and pipe, and singing, as enthusiasts are said to do, when about to commit self-immolation. Slaves in the neighborhood believe that the sounds which sweep with mournful cadence over the bay, are uttered by the spirits of those hapless families; nor will any remonstrance against the superstition abate their terror, when the wailing is heard." Formerly, neither threats nor blows could induce them to venture out after night; and to this day, it is exceedingly difficult to induce one of them to go in a boat alone upon the quiet waters of Pascagoula Bay. One of them, being asked by a recent traveller, what he thought occasioned that music, replied:

"Well, I tinks it's dead folks come back agin; dat's wat I does. White people say it's dis ting and dat ting; but it's notinz, massa, but de ghosts of people wat did'n't die nat'rally in dere beds, long time ago—Indians or Spaniards, I believes dey was."

"But does the music never frighten you?"

"Well, it does. Sometimes wen I'se out alone on de bay in a skiff, and I hears it about, I always finds myself in a perspiration; and de way I works my way home, is of de fastest kind. I declare, de way I's frightened sometimes, is so bad I doesn't know myself."

But in these days, few things are allowed to *remain* mysterious. A correspondent of the Baltimore Republican thus explains the music of the water-spirits:

"During several of my voyages on the Spanish main, in the neighborhood of 'Baragua,' and 'San Juan de Nicheragua,' from the nature of the coast, we were compelled to anchor at a considerable distance from the shore; and every evening, from dark to late night, our ears were delighted with Æolian music, that could be heard beneath the counter of our schooner. At first, I thought it was the sea breeze sweeping through the strings of my violin, (the bridge of which I had inadvertently left standing;) but after examination, I found it was not so. I then placed my ear on the rail of the vessel, when I was continually charmed with the most heavenly strains that ever fell upon my ear. They did not sound as close to us, but were sweet, mellow, and ærial; like the soft breathings of a thousand lutes, touched by fingers of the deep sea-nymphs, at an immense distance.

Although I have considerable 'music in my soul,' one night I became tired, and determined to fish. My luck in half an hour was astonishing; I had half filled my bucket with the finest white cat-fish I ever saw; and it being late, and the cook asleep, and the moon shining, I filled my bucket with water, and took fish and all in my cabin for the night.

I had not yet fallen asleep, when the same sweet notes fell upon my ear; and getting up, what was my surprise to find my 'cat fish' discoursing sweet sounds to the sides of my bucket.

I examined them closely, and discovered that there was attached to each lower lip an excrescence, divided by soft, wiry fibres. By the pressure of the upper lip thereon, and by the exhalation and discharge of breath, a vibration was created, similar to that produced by the breath on the tongue of the jew's-harp."

So you see the Naiads have a band to dance by. I should like to have the mocking-bird try his skill at imitating this submarine melody. You know the Bob-o'-link? with his inimitable strain of "linked sweetness, long drawn out?" At a farm-house occupied by my father-in-law, one of these rich warblers came and seated himself on a rail near the window, and began to sing. A cat-bird (our New England mocking-bird) perched near, and began to imitate the notes. The short, quick, "bob-a-link," "bob-a-link," he could master very well; but when it came to the prolonged trill of gushing melody, at the close of the strain—the imitator stopped in the midst. Again the bob-o'-link poured forth his soul in song; the mocking-bird hopped nearer, and listened most intently. Again he tried; but it was all in vain. The bob-o'-link, as if conscious that none could imitate his God-given tune, sent forth a clearer, stronger, richer strain than ever. The mocking-bird evidently felt that his reputation was at stake. He warbled all kinds of notes in quick succession. You would have thought the house was surrounded by robins, sparrows, whip-o'-wills, black-birds, and linnets. Having shown off his accomplishments, he again tried his powers on the altogether inimitable trill. The effort he made was prodigious; but it was mere talent trying to copy genius. He could'n't do it. He stopped, gasping, in the midst of the prolonged melody, and flew away abruptly, in evident vexation.

Music, like everything else, is now passing from the few into the many. The art of printing has laid before the multitude the written wisdom of ages, once locked up in the elaborate MSS. of the cloister. Engraving and daguerrotype spread the productions of the pencil before the whole people. Music is taught in our common schools, and the cheap accordion brings its delights to the humblest class of citizens. All these things are full of prophecy. Slowly, slowly, to the measured sound of the spirit's music, there goes around the world the golden band of brotherhood; slowly, slowly, the earth comes to its place, and makes a chord with heaven.

Sing on, thou true-hearted, and be not discouraged! If a harp be in perfect tune, and a flute, or other instrument of music, be near it, and in perfect tune also, thou canst not play on one without wakening an answer from the other. Behold, thou shalt hear its sweet echo in the air, as if played on by the invisible. Even so shall other spirits vibrate to the harmony of thine. Utter what God giveth thee to say. In the sunny West Indies, in gay and graceful Paris, in frozen Iceland, and the deep stillness of the Hindoo jungle, thou wilt wake a slumbering echo, to be carried on forever through the universe. In word and act sing thou of united truth and love; another voice shall take up the strain over the waters; soon it will become a WORLD CONCERT;—and thou above there, in that realm of light and love, well pleased wilt hear thy early song, in earth's sweet vibration to the harps of heaven.—L. M. C.

HONOR TO WHOM HONOR IS DUE.—The Methodist Church, in Elizabeth street, N. Y. belonging to the colored citizens, took fire last week. The fire department exerted themselves to the utmost to save the building and the furniture. By their activity and vigilance, the progress of the flames was arrested before very great damage was done; and the chandelier, lamps, cushions, &c. were all saved. Had the property of the richest citizens been at stake, they could not have been more active. This is as it should be.

FLOWERS BY STEAM.—Cordial thanks to the friend in Lenox, Mass. for her unwritten answer to my letter on flowers. Notwithstanding the distance, the boquet arrived in good preservation, bringing to me, in the midst of brick walls, a most welcome message from green fields, and sunny hill-sides, and blooming gardens, and nature's true hearts, in romantic Berkshire.—L. M. C.

JUVENILE SOCIETIES.—We trust our young friends who send us the report from Pennsylvania, will not prove false to the noble promise of their boyhood. The destinies of the country are in the hands of the coming generation. "I do not like these *juvenile* anti-slavery societies," said Mr. Peyton, of Tennessee; "they remind me of the infant Hannibal swearing eternal enmity to Rome. The *old* men are going off the stage; but these *boys* have some seventy or eighty years to do mischief in." Let them do it, with all their might, say we.

☞Henry Colman is respectfully informed that the communication he sent to the Anti-Slavery Standard was never received. There is another paper in New-York called the Standard; perhaps he was not careful to put in the *Anti-Slavery*; yet that is a thing which we gratefully acknowledge Mr. Colman is not apt to neglect.

Anti-Slavery Items.

A TRUE WORD.—At the annual meeting of the Pennsylvania Society, the following resolution was passed, among many other good things:

Resolved, That many men of wealth in this country, by their course in reference to mob violence against abolitionists, have given encouragement and growth to the spirit which renders their *own* property unsafe: that many of the public religious teachers, by their express or implied sanction of outrages upon our colored citizens, have promoted the spirit which has set fire to, and destroyed *meeting-houses*: that members of religious sects, by countenancing the proscription of abolitionists, encourage the proscription which may soon fall upon *themselves*; that such persons of foreign birth as encourage the oppression of our colored citizens, by countenancing unequal laws, sanction a principle which assists in fostering the unjust spirit of proscription towards *foreigners*. Therefore, the principles of justice, of Christianity, and of true self-interest, alike combine to urge upon *all* the maintenance of equal rights, and of equal protection towards all *sects*, all *complexions*, and all *classes*.

A WORTHY EXAMPLE.—"Being dead, he yet speaketh." We copy the following from a Vermont paper:

"Died at his residence in Randolph, on the 8th of July last, the Rev. TILTON EASTMAN, in the 70th year of his age.

In noticing his death we can well say, that a good man has fallen among us. For more than thirty years he was the settled minister over the Congregational church at the centre of that town, and discharged his duties as a man, a religious teacher, and a Christian, in a most exemplary manner. He truly imitated the apostle to the gentiles, working with his own hands, and teaching others, both by precept and example, the doctrines of his blessed master. In the early period of the modern abolition movement, he did not wait to know how his church stood affected towards it, or inquire what was the opinion of the faculty at Andover, or the majority of his officiating brethren round about him, but fearlessly asserted the unpopular doctrine, 'that God had made of one blood all the nations of the earth,' and that slavery was a *sin*, and therefore a *reproach* to any people. In the winter of 1840, I passed a night at his house. He told me that he had supplied the pulpit steadily for the last three months, and thrashed out and cleaned up with his own hands over three hundred bushels of grain. I said to myself, if every clergyman in Vermont were like my old venerable teacher, we might at least say that wisdom had not forsaken us. As an example of industry, sound integrity, profound learning and Christian simplicity, we can safely say we do not know an equal in the ministry to our departed friend, but sincerely hope that his mantle may fall on many, that the waste places of Zion may be built up in truth and righteousness."

A SLAVEHOLDER IN TROUBLE.—We copy the following from the National Intelligencer, of September 3d. All ran away from *one* man! Poor fellow, how he is to be pitied! I will be bound that not one of the runaways, not even the one with "*strong intellect*" would have taken their freedom, if it had been offered. They must have been spirited away by some false pretense of the abolitionists; and doubtless will be glad enough to go back into slavery. I don't believe they'll be taken, though.

Runaway from the subscriber, on the 28th ult. negro Sam, in his twentieth year, black, thick, prominent lips, five feet two inches high, proportionably made, has been my vegetable market man; of course well acquainted in Washington and its vicinity, has a manumitted father in Washington, named Peter Johnson.

About middle of May, 1841, John, 27 years old, about five feet ten inches high, a great mechanical turn, believed can read and write, brown black color, long my vegetable market man, believed a scar on his leg from a cut, another under his left eye, carried considerable cash, stolen from me, with him, a variety of clothes, and a new trunk.

Louisa, his sister, about 30 years old, common size, color of John, handsome, with *strong intellect*, had much good clothing and cash stolen from me, a husband, said to be free, named Jim Butler; she left me at same time with John.

About middle of March, 1839, Alfred and Jerry, brothers to Sam, then 25 and 23 years old, black, small stature, moderate intellect, a slight impediment in speech of Alfred.

For securing to my possession I will give $100 each for males and $50 for Louisa, one half if taken in District of Columbia. NOTLEY MADDOX,
near Washington. D. C.

EXAMPLE OF SOUTH AMERICA.—SLAVERY OF COLOMBIA.—The anxiety and efforts of the Columbia government to rid themselves of the *curse of slavery*, and to *reinstate an injured class of men in the enjoyment of those rights which our Constitution declares to be "inalienable,"* PUT TO THE BLUSH THE TARDY AND HEARTLESS PROCEEDINGS OF THE UNITED STATES CONGRESS on the subject. Scarcely had that republic established its own freedom, when it enacted laws for extending the like privilege to enslaved Africans within its limits. Certain revenues arising in the different provinces were sacredly set apart for this purpose, beginning with those who were most worthy to be free, and always proceeding with the consent of the proprietors. At the same time it was provided that the children of slaves born after a certain period, should be inviolably free. The number of children born of slaves since the law went into operation, is probably not less than 20,000. Let this system be continued a few years longer, and to the triumph of their arms, the Colombians will add this greater glory, that the groans of a slave are not heard from the Orinoco to the Assuay."—*Niles Register, August 1st 1829, vol. 36, p. 367.*

Congressional.

Congress adjourned, sine die, on the 31st of August; after a session of thirty-eight and a half weeks.

The amended tariff bill (being the third act, passed by both houses of Congress, to regulate the duties on imports) was returned with the signature of the President; and of course has become a law of the land. The bill was accompanied by a written message from the President, which proved to be a Protest against the Report drawn up by J. Q. Adams and the Committee of Thirteen, concerning his Veto of the former bill. The President's message took the ground that it was an ex parte trial and condemnation of him, for having conscientiously performed his duty in objecting to a bill; that it was an infringement of his rights as an individual, and through him, on the Executive department of government, &c. &c.

It closed by saying, "And I respectfully ask that this, my protest, may be entered upon the journal of the House of Representatives, as a solemn and formal declaration, for all time to come, of the injustice and unconstitutionality of such a proceeding."

The reception and reading of the message caused considerable interest and excitement in the House. After the reading was concluded, Mr. Adams briefly stated that he still maintained the doctrines of the report, and that it having been adopted by the House, the protest was against the action of the House, and it would be for the House to dispose of it.

Mr. Botts spoke with great bitterness of the President's course, and repeated his convictions that they should impeach the President; articles for which he should present next session.

He dwelt particularly on that part of the message which asserts, that in reference to the late proceedings of the House against the executive, that it is the *first* instance of the sort in the history of the country. He said he would produce an authority which John Tyler would not dare to deny, to show that there was a precedent for the proceeding, and also for the course which he should propose for the House now to adopt.

He then read Mr. Clay's resolution which pronounced Gen. Jackson's conduct in removing the deposites to be not only not in conformity with the laws and constitution, but in derogation of both.

President Jackson sent to the Senate a protest against this assumption of a right to condemn his acts.

The Senate, therefore, after an able debate, passed these resolutions, which he (Mr. Botts) proceeded to read. Each of these resolutions [as given below] was passed by a vote of yeas 27, to nays 16; and John Tyler, and his present prime minister, Daniel Webster, voted for each one of them.

Mr. Botts then read a part of the speech of Mr. Webster, in favor of these resolutions; he then moved the adoption of the three identical resolutions which Mr. Tyler and Mr. Webster had supported, only changing the word Senate to House, together with a fourth resolution which he would subjoin.

The resolutions were read as follows:

Resolved, That while this House is, and ever will be, ready to receive from the President such messages and communications, as the Constitution and laws and the usual course of public business authorize him to transmit to it, yet it cannot recognize in him any right to make a formal protest against the votes and proceedings of this House, declaring such votes and proceedings to be illegal and unconstitutional, and requesting the House to enter such protest on its journals.

Resolved, That the aforesaid protest is a breach of privilege of this House, and that it be not entered on the journal.

Resolved, That the President of the United States has no right to send a protest to this House against any of its proceedings.

Resolved, That the clerk of this House be directed to return the message and protest to its author.

Mr. Botts moved the previous question on the adoption of the resolutions. An adjournment was moved and lost.

On the adoption of the first resolution, the vote stood yeas 87, nays 46.

On the second resolution, the vote was, yeas 86, nays 48.

On the adoption of the third resolution, the vote stood yeas 81, nays 53.

When the fourth resolution came up, Mr. Botts said he had been requested to withdraw it, and was willing to do so.

Objection was made to the withdrawal.

Mr. Adams asked to be excused from voting. He was induced to make the motion on the score of personal delicacy. [Laughter.] He was not excused.

Mr. Wise also asked to be excused. He had, he said, no fear for himself—but feeling great respect for the clerk, he did not wish him to fall into the hands of Mr. James Wilkins—[the President's black porter.] Mr. W. then withdrew his motion to be excused.

The question being taken, the result stood, yeas 62, nays 59. So the last resolution was *not* carried.

On the last day of the session, Mr. Linn, of Missouri, in the Senate, asked to be discharged from the further consideration of a half bushel of petitions on the subject of the Oregon Territory. He stated that a bill was reported from the select committee declaring the title of the United States, but they had failed to press the subject on account of the recent negotiations with Lord Ashburton.

The Committe was discharged.

TREASURER'S RECEIPTS

For the three weeks ending 9th month, (September) 6th.

Received for the Standard.—The following persons have each paid $2: J. B. Swanton, jr. Bath, Me.; J. B. Swanton, South Windsor, Me.; Joseph A. Howland, West Brookfield, Mass.; Elizabeth Reynolds, Purchase, West Chester county, N. Y.; John H. Doane, Norwich, Ct.; William Kline, Lockport, Niagara county, N. Y.; Charles Pattison, Niagara Falls, do.; F. S. Cabot, Boston; Wm. A. White, do.; James Baker, Cambria, Niagara county, N. Y.; A. C. L. Pomeroy, Pekin; James Rogers, do.; James D. Prudden, Ransomville; Josiah Tryon, Lewiston; William Brumley, Lockport; Thomas Clow, do.; Samuel Weed, Clyde, Orleans county; E. A. Palmer, Leroy, Genesee county; O. Brierley, Millbury, Mass.; Elias J. Doty, Poplar Ridge, N. Y.; Wm. Green, do.; S. J. Davis, Plymouth, Mass.; W. S. Compton, Charlestown, Mass.; Anna Maria Bailey, New Bedford; Joseph C. Rich, Penfield; D. Leland, Lima, Livingston county; Dexter Bond, York, do.; Susan E. Cooley, do.; Lucy L. Andrews, Perry, N. Y.; Isaiah Keyes, West Henrietta, Monroe county, N. Y.; John Serpell, do.; Ellis Gray Loring, Relief Loring, Luther Parks, Boston; John G. King, Salem, Mass.; Converse Francis, Wayland, Mass.; William W. Story.—Eastern Pennsylvania Anti-Slavery Society, $47 51; Charles Treadwell, Union Springs, $3; Elder John Morse, Bradford, $1; R. S. Wilkinson, Lockport, Niagara county, $1; Wm. J. McMaster, do. $1; H. K. Hopkins, do. $3; Calvin Clark, Knoxville, Niagara county, $1; J. W. Ferris, do. $1; Roswell Burton, do. $1; A. S. Brockenbourgh, Buffalo, $1; John Millard, Clarendon, N. Y. $1 67; Samuel Cooper, Lockport, $1 67; H. Nelson, do. $1; Smith Darling, Somerset, $3 34; R. P. Carpenter, Leroy, $1 67; Ann Jane Ellis, South Woodstock, Vt. $1; D. L. Galbreath, for sundry persons at New Garden, Columbiana county, Ohio, $13; J. Sanborn, Holley, Orleans county, N. Y. $1; J. B. Oram, Gaines, Orleans county, 50 cts.; Jarius Lincoln, Hingham, Mass. $1 50; H. A. Morse, Holliston, Mass. $3; John Aflick, Bridgeport, Belmont county, Ohio, $1; Moses Wells, Augusta, Me. $1; C. Richardson, Strykersville, Wyoming county, N. Y. $1; C. Fritts, Macedon, $1; N. Snow, Cambridgeport, Mass. $30; J. R. Spear, Eagle Harbor, Orleans county, N. Y. $1; Oliver Palmer, Parma, Monroe county, $1; Dr. L. G. Paine, do. $1.

Donations.—J. B. Swanton, jr. Bath, Me. $1; J. Tryon, $1; Cash, 50 cts.; Robert McFarlane, 50 cts.; Collections at Morganville, 81 cts.; Sampson Robbins, Lockport, $1; E. C. Kent, 6 cts.; C. Covell, Shelby, Orleans county, N. Y. $1; O. L. Freeman, do. $1; William Knowles, Knowlesville, $1; Horace Lindsley, do. 25 cts.; Mr. Partrington, do. $1; A. Foster, do. 50 cts.; A. Clark, do. $1; Ruth Delano, 50 cts.; Benj. T. Torey, 25 cts.; T. Mason, 25 cts.; W. Porter, 25 cts.; Daniel Leonard, $1; Donations at Perry, $3 73; Martha A. Pryor, New Bedford, $5; Charles Lee, do. $6; Mrs. Webb, do. $1; P. Goddard, $1; S. E. Cooley, 50 cts.; A friend, Perry, N. Y. $10; C. E. Marsh, Buffalo, $1; Hyman Marsh, Lockport, $1; S. Covert, do. $1; N. Lee, do. 50 cts.; C. Grannis, Leroy, 25 cts.; Charles Kendall, Bethany, $5; Betsey Whiteland, Rochester, 25 cts.; Friends in do. 81 cts.; Gideon Ramsdale, 50 cts.; Cash, $2; Thomas Slocum, 50 cts.; Thomas Van Rensselaer, 50 cts.; Anna Mott, $1; Wm. B. Hallowell, $1; Cash, 12 cts.; Cash, 25 cts.; Cash, 25 cts.; Cash, $5; Mrs. Mawney, 25 cts.; Mrs. Sanders, 25 cts.; John Mains, $1; Cash, 10 cts.; Peter Wolsey, 50 cts.; N. C. W. Conan, $1; Samuel Anthony, 25 cts.; Ellis Gray Loring, Boston, (Pledge,) $100; Louisa Loring, do. $100; Concord Female Anti-Slavery, Society, do. $50.

ISAAC T. HOPPER, *Treas'r.*

GENERAL INTELLIGENCE.

Foreign Items.

ENGLAND.

The most important intelligence from this country is that of serious and extensive riots in the manufacturing and mining districts of England and Scotland. The exciting cause was a farther reduction of wages by some large employers in Manchester and its vicinity. This seems to have been the drop which made the cup overflow, and the long-restrained discontent of the people burst forth.

After numerous meetings at Staylebridge, Ashton, and Mottram, there was a general turn-out of the spinners and weavers at the former place, in compliance with the demands of an immense mob. They compelled colliers, calico-printers, and other trades to join them, and went to Duckinfield, Ashton, Oldham, Hyde, Fairfield, Droylsden, Denton, and other surrounding towns, stopping mills in all these places. At Manchester they were frequently dispersed by the military, but soon reassembled in other quarters. In the endeavor to capture some of the ring-leaders, several of the police were severely injured. Meetings were again held in various parts of the town, and resolutions unanimously adopted, recommending "the people of all trades to cease working until 'The Charter' becomes the law of the land.

The mobs were largely composed of women, loudly demanding contributions and bread.

The rioters succeeded in stopping all the works of Manchester and Salford; thence they extended their invasions to all the surrounding towns where the population was great, or manufactories existed, causing one universal and wide-spread insurrection, whilst a similar course was pursued by the colliers in the Staffordshire Potteries and at Glasgow.

Most of the manufacturing towns in Lancashire, Cheshire, Yorkshire, Staffordshire, and Warwickshire, were in a state of insurrection.

All business was at a stand still; the military being constantly engaged in dispersing riotous assemblages. There has, however, been, comparatively speaking, very little destruction of property, and not much plunder, though many of the mills have been attacked, and the shopkeepers have been compelled to give up their stocks of provisions. At Halifax, Blackburn, and Preston, the military have fired upon the mobs, and several lives have been lost.

There does not appear to have been any actual outbreak in London, but threatening symptoms were apparent and much alarm existed. The Duke of Wellington has had an interview with the police magistrates, and arrangements were made to put down any riots in the metropolis. Trains on the London and Birmingham railway were ordered to be in readiness for any emergency. Several regiments were ordered to hold themselves in readiness.

Messrs. Harnden & Co. have a letter from London stating that "the house of Sir Robert Peel, at Tamworth, was surrounded on the 18th and burnt, with its immense and valuable collection of paintings, statutes, furniture, &c. Troops were sent from Birmingham to quell the riot. There have also been some riots in the mining districts of Scotland, but they have not been attended with any serious consequences.

Some of the English newspapers speak of these outbreaks as more alarming than a mere strike for higher wages; they consider them an indication of extensive political conspiracy among the chartists.

The Queen has issued a proclamation, setting forth that in divers parts of the country serious riots have occurred, and denouncing such acts as unlawful, offering a reward of fifty pounds for the apprehension of every person who on trial shall be convicted of having taken part in the riots, with a free pardon to any accomplice who will give evidence against his associates.

Another intruder has been discovered in the Queen's palace. He had penetrated almost to the Queen's apartments at the castle at Windsor. He had the appearance of a mechanic, and said that after travelling thirty miles, he had followed a post-boy into the palace, and sat down to have a rest.

The Duke of Wellington has been made commander-in-chief of all her majesty's land forces in the United Kingdom of Great Britain and Ireland, in the place of Lord Hill, resigned on account of ill health.

The prospects for the harvest were still most favorable. The crop would be an abundant one, and from the favorable state of the weather will most probably be secured in excellent condition.

FRANCE.

The commission charged with the regency bill reported to the Chamber of Deputies on the 16th of August. The report was drawn up by M. Dupin. The first article of the bill fixes the majority of the young King at 18—the second throws the regency upon the Prince nearest the throne, in the order of succession established in 1830, he being 21 years of age—[in the present case the Duke de Nemours.] In the case of his death, resignation, or disability, the regency falls to the Prince next him in succession, being 21 years of age. The third article declares that the full and entire exercise of the royal authority belongs to the regent. He is required to take an oath of allegiance to the King and fidelity to the charter and laws. The guardianship and safe-keeping of the young King are confided to the Queen or Princess, his mother, or the Queen or Princess, his grandmother, she remaining unmarried.

GERMANY.

The German journals continue to be filled with accounts of conflagrations. On the 11th instant, the small town of Tambach, near Gotha, was almost entirely consumed; 50 only, of the 500 houses of the place were left standing. The village of Bechtof, in Wirtemberg, had been likewise visited by a destructive fire, in which five children had lost their lives.

RUSSIA.

The Great Russian Railroad.—Another engineer, named Anderson, will shortly leave Springfield, Mass. for Russia, to assist Major Whistler. The Gazette says the Emperor has obtained his first loan of $10,000,000, at 3 1-2 per cent., to commence his grand work of a railroad from St. Petersburgh to Moscow, 460 miles by the present traveled road. $30,000,000 it is calculated will finish the work that distance. Then to complete the great enterprise now contemplated, the road is to be continued in a direct line, 740 miles farther, to the Caspian Sea, which will be across the heart of the Russian territory, and from boundary to boundary of the Emperor's dominions; this will furnish a very important facility for transportation of troops, &c. and give the Emperor an immense advantage. For the execution of this stupendous work, we understand that labor in abundance can be obtained at 30 cents a day, and even less. This is one of the grandest railroad enterprises in the world: one which it is estimated will cost $100,000,000 to accomplish; but presents as strong probabilities of being accomplished as other enterprises which have succeeded.

SPA

Poetry.

For the National Anti-Slavery Standard.

A MOTHER'S SONG.

TUNE: "I knew that the angels were whispering to thee."

When closely I press thee, my baby, and bless thee,
And offer to heaven a prayer for thee,
I shrink, should the feeling come over me stealing,
That thou, my belov'd, might be sever'd from me.

The weeping slave mother can never know other
Than fearing her child may be torn from her arms;
And all that is nearest, and He that is dearest;
The heart of a slave must be full of alarms!

Belov'd, while I bless thee, and fondly caress thee,
And feel it is Heaven can part us alone;
I plead for that mother, the slave of another,
For *she* dare not say that her babe is her own.

But, dear one, my sadness I banish for gladness,
I know that the Father who made them, and thee,
Has waken'd a feeling, which round us is stealing,
To bid that poor mother, and baby, be free.

EMMELINE.

From the Democratic Review.

FOLLEN.

BY JOHN G. WHITTIER.

*On reading his essay on "The Future State."**

Friend of my soul!—as with moist eye
I look up from this page of thine,
Is it a dream that thou art nigh,
Thy mild face gazing into mine?

That presence seems before me now,
A placid heaven of sweet moonrise,
When, dew-like, on the earth below
Descends the quiet of the skies.

The calm brow through the parted hair,
The gentle lips which knew no guile,
Softening the blue eye's thoughtful care
With the bland beauty of their smile.

Ah, me!—at times that last dread scene,
Of frost, and fire, and moaning sea,
Will cast its shade of doubt between
The failing eyes of faith, and thee.

Yet, lingering o'er thy charmed page,
Where, through the twilight air of earth,
Alike enthusiast and sage,
Prophet and bard, thou gazest forth:

Lifting the future's solemn veil,
The reaching of a trembling hand
To put aside the cold and pale
Cloud-curtains of the unseen land!

Is thoughts which answer to my own,
In words which reach my inward ear
Like whispers from the void unknown,
I feel thy living presence here.

The waves which lull thy body's rest,
The dust thy pilgrim footsteps trod,
Unwasted, through each change, attest
The fixed economy of God.

Shall these poor elements outlive
The mind whose kingly will they wrought?
Their gross unconsciousness survive
Thy godlike energy of thought?

THOU LIVEST, FOLLEN!—not in vain
Hath thy fine spirit meekly borne
The burden of life's eross of pain,
And the thorned crown of suffering worn.

Oh! while life's solemn mystery glooms
Around us like a dungeon's wall—
Silent earth's pale and crowded tombs,
Silent the heaven which bends o'er all!

While, day by day, our loved ones glide
In spectral silence, hushed and lone,
To the cold shadows which divide
The living from the dread unknown;—

While even on the closing eye,
And on the lip which moves in vain,
The seals of that stern mystery
Their undiscovered trust retain;—

And only midst the gloom of death,
Its mournful doubts and haunting fears,
Two pale, sweet angels, hope and faith,
Smile dimly on us through their tears;—

'Tis something to a heart like mine
To think of thee as living yet;
To feel that such a light as thine
Could not in utter darkness set.

Less dreary seems the untried way
Since thou hast left thy footprints there,
And beams of mournful beauty play
Round the sad angel's sable hair.

Oh!—at this hour, when half the sky
Is glorious with its evening light,
And fair broad fields of summer lie
Hung o'er with greenness in my sight;•

While through these elm boughs wet with rain,
The sunset's golden walls are seen,
With clover bloom and yellow grain,
And wood-draped hill and stream between;

I long to know if scenes like this
Are hidden from an angel's eyes;
If earth's familiar loveliness
Haunts not thy heaven's serener skies.

For sweetly here upon thee grew
The lesson which that beauty gave,
An ideal of the pure and true,
In earth, and sky, and gliding wave.

And it may be that all which lends
The best — upward impulse here,
With a diviner beauty blends,
And greets us in a holier sphere.

Through groves where blighting never fell,
The humbler flowers of earth may twine;
And simple draughts from childhood's well,
Blend with the angel-tasted wine.

But be the prying vision veiled,
And let the seeking lips be dumb,—
Where even seraph eyes have failed,
Shall mortal blindness seek to come?

We only know that thou hast gone,
And that the same returnless tide
Which bore thee from us, still glides on,
And we who mourn thee with it glide.

On all thou lookest we shall look;
And to our gaze ere long shall turn
That page of God's mysterious book
We so much wish, yet dread to learn.

With Him, before whose awful power
Thy spirit bent its trembling knee,—
Who, in the silent, greeting flower,
And forest leaf, looked out on thee,—

We leave thee, with a trust serene,
Which time, nor chance, nor death can move,
While with thy childlike faith we lean
On Him whose dearest name is love!

* Dr. Follen's works, vol. v.

To-morrow!

Go to! I will not hear of it *to-morrow!*
No! stay the *present* instant—
Like the good old patriarch upon record,
Hold the fleet angel fast, until he bless thee.

Miscellany.

NAPOLEON'S MERCY.

The following story is quoted in the papers in proof of Bonaparte's kindly feelings. To us, it implies quite the opposite. What right had he to gratify his curiosity, by trying experiments with the agony of a human heart? What if the poor girl had become an idiot, or a maniac, under the terrible trial?

A SCENE AT FONTAINBLEAU.

Napoleon was conversing with Josephine when one of the officers entered, and announced a young woman from Lyons. "What is her business with me?" "Some petition," answered De Merville, the officer.

"Show her into our presence," said he.

The officer soon reappeared, with a lady leaning upon his arm, whose face, as much as could be scanned through the thick folds of a veil, was very beautiful. She trembled as she approached the door.

"Mademoiselle," whispered her guide, kindly pressing her hand, "take courage, but answer promptly whatever question the emperor proposes. He detests hesitation." Then ushering her into the spacious apartment, he bowed and retired.

The trembling girl, perceiving Napoleon on whom her fondest hopes depended, forgot herself, and her timidity; she thought only of *another*. Throwing herself at the feet of Napoleon, she exclaimed, in a voice choked with emotion, "Mercy! Sire, I sue for mercy and pardon." She could articulate no more.

Josephine stepped from her partial concealment, and approaching the ground, contributed more by her sympathizing words of encouragement to restore the courage of the young petitioner, than even the emperor, by the graciousness of his manner, as he bade her arise. "Your petition, Mademoiselle," said he.

Henriette Armand (for that was her name) looked imploringly at the emperor, and exclaimed, "Ah, sire, I ask pardon for Louis Delamarre, who is condemned to be shot on to-morrow! Oh! grant him your royal pardon!"

A cloud gathered on the brow of Napoleon, as he interrupted her with—"A deserter, Mademoiselle; he has twice deserted. No; he must be made an example of for the remainder of the regiment."

"But, the cause of his desertion?" cried Henriette, in agony; "he was compelled to join the army against his will."

"What were the causes of his desertion?" interrupted Napoleon.

"Two weeks since," answered Henriette, "he received news that an only remaining parent, his mother, sire, was on her death-bed, and longed day and night to behold her son again. Louis knew that relieve or release from his post was impossible. His mind was filled with one thought, that she might close her eyes forever, ere they rested on a son she loved so fondly."

"Did she die?" asked the empress, with interest.

"No, madame," replied Henriette; "she at last recovered. But hardly had Louis received her blessing, been folded in her arms, ere he was torn from her grasp by the officers of justice, and dragged hither. Oh! must he die? Mercy, sire, I beseech you."

"Mademoiselle," said Napoleon, apparently softened, "this was the second offense: name the first; you omitted that."

"It was," said Henriette, hesitating, and coloring—it was—that he heard I was to marry Conrad Ferrant, whom I detest as much as he does;" added Henriette, with *naivetté*.

"Are you his sister, that he feels so great an interest in your fate?" asked the emperor.

"Oh! no, sire!" said Henriette, her lovely cheek assuming still deeper the hue of the rose; I am *only* his cousin."

"Ah; *only* his *cousin*," repeated Napoleon, glancing at Josephine, with a half-suppressed smile.

"Oh, sire!" cried Henriette, "recollect the anguish of his widowed mother, when she reflects that the affection of her son for her is the cause of his death. "What," she continued, "can I do to save him?" and the poor girl, forgetting the presence of royalty, burst into tears. The kind-hearted Josephine glanced at the emperor, with eyes expressive of pity and sympathy; she noticed the workings of his face, and felt at once that it was very uncertain whether Louis Delamarre was shot the next morning.

Napoleon approached the weeping girl, she hastily looked up and dried her tears. "Mademoiselle," said he, "would you give your life for his? Would *you* die could Louis Delamarre be restored to life, liberty, and his mother?"

Henriette started back, deadly pale, looked fixedly at the emperor for a moment, then turning away she buried her face in her hands. After a silence of some moments, Henriette looked up, an air of fixed determination rested upon her face; "*I am willing*," said she, in a very low, calm voice.

Napoleon looked at her in surprise, as if he had not anticipated so ready an answer to his proposal, "I will see you again," said he; "in the meantime accept such apartments for your accommodation as I shall direct."

As soon as the door closed upon the fair petitioner, Napoleon walked to the window against which Josephine was leaning, and said—"I see how it is; Louis Delamarre is the lover of this young girl. True to woman's nature she has braved difficulty and danger to beg for his release."

"How strong must be the love she bears for him," said the empress.

"Ah," returned he, "I have a mind to subject this same love to a severe test. Much I doubt whether she will give her life for him. Nevertheless I will see."

"Sure," cried Josephine, "you are not serious. Louis certainly can be pardoned without the death of Henriette."

Napoleon drew her nearer the window and conversed in a low voice.

* * * * * * *

Henriette stood alone in a magnificent apartment. Hours had passed unobserved, so intensely was she absorbed in reverie. A small folded paper was tightly grasped in one small hand. On it were traced these words: "A deserter is condemned by the laws of the army to suffer death. If you wish Louis Delamarre restored to liberty, the means are in your power. Ere day dawns he may be on his way to join his mother, whom he so much loves."

"Ah," murmured Henriette, "do not I love him too?" Pressing her hands upon her heart, as if to still its tumultuous beatings, she paced the apartment. The door opened, and Chevalier de Merville entered. He paused ere he articulated, "Mademoiselle."

"I am ready," replied the high-minded Henriette; "my decision is made."

De Merville appeared to comprehend the import of her words. He looked upon her in reverence as well as admiration, as she stood with the high resolve impressed on her beautiful brow. "Follow me, mademoiselle," said he. They traversed long corridors and numerous suites of superb apartments, and descending a staircase, quickly reached an outer court communicating with the guard-house. Entering this, Henriette was ushered by her guide into a small apartment where she was soon left to herself. On a chair was flung a uniform of the regiment to which Louis belonged. On a table lay a large plumed cap. Henriette comprehended all in a moment. Quickly habiting herself in the uniform, she stood before the small mirror, and gathering up her beautiful brown tresses in a knot, placed the cap upon her head. She almost uttered a cry of joy at the success of her transformation. She knew that she was to be led to the fatal ground at the morning's dawn. The bullet which would have struck Louis to the earth, would pierce her heart, but she shrunk not back. Love triumphed over the timid woman's nature. Louis' mother will bless me in her heart, she whispered. Louis himself, will never forget me! Ah, often has he sworn that he loved me better than all things else beside. Drawing a lock of raven hair from her bosom, she pressed it to her lips, then breathed a prayer to heaven.

Morning dawned. The sound of footsteps aroused Henriette. She started up, grasped the band of hair, awaiting the summons. The door opened, and two soldiers entered, repeating the name of Louis Delamarre, they silently led her forth to die. The soldiers, whose bullets were intended to pierce the heart of Louis, had taken their proper places, and only awaited the word of command from the emperor, who was stationed at a window commanding a view of the whole scene.

"Oh!" cried Josephine, who stood by him, but concealed by the window drapery from the view of those below, "Oh, sire, I can endure it no longer; it seems too much like a dreadful reality. Mark the devoted girl. No shrinking back. See, she seems calmly waiting the fatal moment."

"Stop," cried the emperor from the window, "Louis Delamarre is pardoned. I revoke his sentence."

A loud burst of applause from the lips of the soldiers followed this announcement. Not one of them but loved and respected their comrade. The next moment, ere they could press around to congratulate the supposed Louis, De Merville had eagerly drawn the bewildered Henriette through the crowd, back to the door of the cell from which she had emerged but a few moments before. "Resume your dress again, Mademoiselle," hurriedly whispered he. "Lose no time. The emperor wishes to see you. I will return soon."

Henriette was like one in a dream; but a gleam of delicious hope thrilled her soul; she felt the dawnings of happiness break upon her heart. Soon again resuming her pretty rustic habiliments, De Merville reappeared, and once again she trod the audience room of the emperor. Lifting her eyes from the ground as the lofty door swung open, she beheld Louis! An exclamation of joy burst from the lips of both, as regardless of the presence of others, they rushed into each other's arms.

Napoleon stepped forward—"Louis Delamarre," said he, "you have just heard from my lips the tale of this lovely girl's devotion and courage. Do you love her as she deserves?"

"I could die for her," answered Louis, proudly.

"Well, well," cried the emperor, "this severe test of the love of one will suffice. So dutiful a son, so faithful a lover will doubtless make the best of husbands. You, Lieutenant Louis Delamarre, are discharged from your regiment. Return to your native valley, with Henriette, as your bride."

"Here," said the benevolent Josephine; emerging from the recessed window, "here are one hundred louis d'ors, as the marriage dowry of Henriette."

A charming blush suffused the cheek of the beautiful girl, as she received the purse from the hand of the empress.

"Long live Napoleon," exclaimed Louis, as with a heart too full of grateful emotions for further utterance, he took the hand of Henriette, and making a graceful obeisance, quitted the apartment.

From the Albany Argus.

THE LATE EARL OF LEICESTER.

A NOBLEMAN INDEED!

The newspapers of Norfolk county, England, come to us clad in mourning for the death of THOMAS WILLIAM COKE, EARL OF LEICESTER.

This eminent and venerable nobleman expired at his seat of Longford, in Derbyshire, on the 30th of June, at an advanced age. It is rare that rank and high lineage are combined with the qualities of character and opinion which, during a long and valuable life, adorned and distinguished Mr. Coke. It was him of whom Sheridan said, that he "disdained to hide his head within a coronet when offered him."

He could never be induced to receive rank or honor from the tory administrations of the Georges: in allusion to advances of that nature, he said, in the House of Commons, in reply to Lord Castlereagh, "The monarch may create a peer, and confer a coronet; but, with all his prerogative, he has not the power to make an independent representative for the county of Norfolk."

He was first returned to Parliament, in 1776. He voted, in the first minority, against the American war. *He moved the independence of our country*, and was seconded by Gen. Conway; and presented the address, *in boots*, to the king, accompanied by Sir Fletcher Norton, the speaker, and other members of the house.

He ever showed himself the steadfast friend of freedom and of popular rights. No allurements could win him to give a single vote for war. He has ever been the independent, bold, uncompromising enemy of every species of aggression upon the liberty or the property of his countrymen. Both in and out of Parliament, he ever advocated a virtuous system of government—he denounced alike the principle and the practice of corruption, whether discoverable in a list of pensions, an enormous military establishment, in the erection of a palace, or the contests of a county court—in a word, his name is to be found in every controversy, and in every division which involved the rights and interests of the people, on their side. It was his anxious desire, as well as his proud distinction, to remain a commoner; and he refused the offer of a peerage three times—the last was made by Mr. Fox, in 1806. But he yielded at length to the wishes, or rather commands, of the present reigning queen of England, and accepted the earldom of Leicester; a nomination to which was among the first acts of her reign, and it was conveyed to him in the most flattering manner by Lord Melbourne. In early life, the friend of Fox, and during all his life the advocate of civil liberty, he enjoyed the confidence and acquaintance of the leaders of both parties; and his seat was the resort of all the eminent men of his times.

But spotless as his political purity must be held, it is upon the promotion of agriculture that his surest claims rest. To this pursuit, at first impelled, as it were, by circumstances, he brought all the advantage of untiring devotion, extensive information, and great wealth, and contributed more, perhaps, than any man in England, to its dignity and elevation. When he first succeeded to the domain of Holkham, after his maternal uncle, Thomas, Earl of Leicester, he found the nett rent of the estate only £2,200. The lease of the great farm in the park became vacant, and the tenant refused it at a rent of five shillings per acre, tithe free. This circumstance determined the proprietor to take it into his own hands, and to become, seriously and devotedly, a farmer. Among his friends was Francis, Duke of Bedford, whose pursuit was agriculture; and in coincidence with the duke, Mr. Coke established that meeting of agriculturalists, which had afterwards so important an influence, not only upon the science, but the destiny of England, and of Europe. The first meeting was held in 1788, the last in 1821—having continued for forty-three years.

From the moment he took up the pursuit of agriculture, he prosecuted the study with the zeal and constancy which were parts of his temperament. He omitted no opportunity of courting the acquaintance of the best informed practical farmers—his house was opened to them not only with the courtesy of a gentleman, but with the proverbial cordiality of their own class. He declined no experiment that ingenuity suggested; he gave the most patient and unprejudiced trials, at his own, and, we may add, at a vast expense. Thus the science has profited as greatly by his failures as by his success; for every failure was a beacon of instruction to farmers. Of his disdain of prejudice, we may state the following striking instance, for a sample of all the rest. When mangel-wurtzel was first introduced, it was given to cattle in too early a stage, and was found prejudicial. He abandoned it. But years brought a better knowledge of its application. He resumed it.

One of the happiest means adopted by Mr. Coke for the improvement of his property, was to seek out the most competent persons for his tenants, to whom he granted long and beneficial leases; and his encouragement and friendship have been always proportioned to the skill, enterprise, and industry of the individual. His acquaintance with the great breeders of stock, and particularly with Mr. Bakewell, enabled him to prosecute, with the success which now distinguishes the improved sheep and cattle of the whole kingdom, the experiments that led to this result. To him the world owes the introduction of the drill husbandry, and the now general diffusion of the knowledge of the Northumberland system of growing turnips. In a word, during the forty-three years that the Holkham sheep-shearings continued, not a single year passed without its important discoveries, or its more important lesson of avoidance; for the experiments embraced every department of mechanical, chemical, or husbandry science, connected with agriculture.

Between the years 1790 and 1810, so strong was the direction given by these and similar stimulants, (having, almost all of them, their origin in his all-pervading recommendations,) that not less than TWO MILLIONS of acres of waste land were brought into tillage. We do not mean to attribute this rapid progression to his successful example alone; but there is no doubt that it was a main incitement, nationally speaking. *He made farming an occupation for the capitalist, and raised for it the character of an art worthy the prosecution and attainments of a man of ability and science.* This was the principle, and the practice which gave the impulsive force that has elevated agriculture to its present eminence, and will carry it still higher.

When Mr. Coke first came to Holkham, very little, if any, wheat grew between that place and Lynn. His example induced its general cultivation; and he lived to see 16,000 quarters per annum *exported* from the little town of Wells alone. He also saw a ship sail from the same port, built of the timber he had planted.

The demonstration, as the reward of Mr. Coke's devotion to agriculture, is to be seen at Holkham, and around its entire neighborhood. Perhaps there is no second instance in the kingdom of so successful an application of capital to land. If the account handed down to us by Dr. Rigby be near the truth, the value of the estate is ten times greater, than when it came into Lord L.'s possession.

But let alone the relative worth, no one can read the inscription, declaring the estate to have been *barren* as lately as 1764, and behold the magnificent woods, the fields so highly cultivated and so richly productive—the noble farm-houses and buildings, the neat and comfortable dwellings for the laborer, with the gardens attached—the flocks and herds that animate, while they adorn the landscape, and above all, the universal air of industry and content, of affluence and plenty, which reigns over all; no one can behold all these things without admiration of the individual who thus improved the bounties it pleased God to bestow upon him, and through him upon others.

Of the munificence which planned and sustained such meetings as the sheep-shearings, which opened the Holkham to thousands during the week of the festivals, to the great, the learned, the scientific, and the curious—of the warm and noble hospitality which made that mansion the abode of unbounded cheerfulness, and the most sincere and cordial enjoyment to its visitors—of the frank reception given to his tenantry, to the yeomanry at large, and to every man connected with agriculture, it is needless to speak—all these truths are known, and have placed the character of Lord Leicester at the very top of the list of England's country gentlemen, and England's landlords. It is certainly a strong trait in the character of the earl's manners, that from the prince to the peasant, every visitor, on leaving Holkham, dwelt on the reception he received from the master of the house, and imagined himself the favored guest. The splendor, the noble specimens of art, were always forgotten in the superior courtesy of the host. His manners were indeed the finest, for they were based upon benignity of heart. There are many who will, perhaps, think with us, that an equally bright distinction awaits upon the fact, that not a pauper is to be found in the neighborhood of Holkham.

SOCIAL COMMUNITIES.

The increasing tendency to form these associations, as a remedy for wide-spread social evils, is one of the most remarkable and prophetic features of the times. They attract little attention, among the numerous schemes that crowd on public notice; they are, nevertheless, the nucleus of momentous changes. They will do much to solve the riddle of man's social destiny, and his present obviously false position. We copy from the New-York Tribune, the following letter from a member of the community known as Mr. George Ripley's, West Roxbury, Massachusetts:

"BROOK FARM, August 3, 1842.

"Our confidence in our movement is increased by every step we take. *We know* that we are infinitely nearer a true social state than society generally, and this assurance cheers us in all sorts of circumstances. We are not doubtful either that an outward life, expressive purely of holiness, beauty, heroism, can finally be attained, and thus, our courage is fresh and hopeful. We number now about seventy souls, of whom some fifteen are associates, the remainder pupils, boarders, and persons whose labor we are obliged to hire. We own two finished houses, hire another, and are building two more. As soon as these are done, we shall have not less than a hundred persons. Our department of education is fully organized and efficient, and has thus far had remarkable success. Herein, too, we think we have something better than the ordinary, one-sided forcing method. We want mechanics. A shoemaker, a black smith, and a carpenter, would serve us greatly, and keep within ourselves large sums which we now have to pay out.

We congratulate ourselves, especially, that our organization is not fixed and finished, but constantly tending towards something better. I am persuaded that our association could not exist long, if it were not so. And here I fear that an association on Fourier's system might suffer. That system seems to leave little to be done by circumstances, but starts with definite rules for every possible case. Still, I desire to speak with great diffidence on this point, especially as my own experience shows me more and more, the immense practical wisdom embodied in Fourier's plan. Particularly, I see the advantage of a large edifice, sufficient for all the operations of an association over detached buildings. Our plan is to have one large building for a dining-hall and kitchen, and to have the dwelling-houses and other buildings separate. Perhaps a combination of both plans would be better than either. I should not willingly give up the simple beauties of cottage architecture for the palace of a Phalanx.

The greatest difficulty we find is, what you would expect, the want of money. This limits us in every way. To remedy this we rely upon the toil of our hands more than anything else. This is no play, but toil indeed. By and by we hope to have easier times.

Adin Ballou's community is going on well, as we hear. They lack the æsthetic features which a just state of society must wear. They are, moreover, a sect, and thus cannot act universally, and will always embody certain vicious tendencies. But here they have an infinite compensation in the idealism belonging to purely religious movements.

Of our Northampton friends we have good accounts also.

When are we to see an organization on the plan of Fourier? Be assured we look with great interest upon your proceedings, for though we cannot hope so much as if you started purely from Ideas, we do full justice to your generous zeal.

The impulses that move the heart of the age are not to be mistaken. Fairer than the dream of a prophet, the future glimmers upon us. On all the currents of the time, clear or muddy as they may be, we are urged toward a larger manhood than man has yet conceived. The kingdom of God, that has always filled now and then a soul, is descending into all men. These attempts after a perfect society are plainly the most important things now doing. All other philanthropic effort is fragmentary and superficial, as if one would destroy a tree by cutting off here and there a branch."

The New-York Evangelist thus mentions the community called Hopedale; known as Adin Ballou's community; though that humble, and tender-hearted man would by no means *like* to have it so called. The non-resistance test is applied; that is, the members are required to promise that they will, under no circumstance, fight, or go to law:

"A society called the "Fraternal Community," has lately been established in Milford, Massachusetts. The views of the association were generally imbibed by the members of a religious society, mostly residing in Mendon (Massachusetts) and vicinity, and known as "Restorationists." The conditions and regulations upon which this novel organization is to exist, are very like those adopted by the Shakers, though varying in some particulars. All the property of the members is thrown into one common stock; and its possessors are to labor for its increase and live together as one family. Two hundred acres of land have been purchased, together with a water privilege. One large dwelling has been already erected; and a saw and grist mill, and quite a large machine shop, are now in process of erection. The community have also a printing office there, and publish a small paper, "The Practical Christian." This embryo settlement has been christened "Hopedale," or Fraternal Community, No. 1. It now contains some thirty or forty inhabitants; and it is said that great numbers stand ready to join, as soon as sufficient accomodations are provided. The labors of the people will be principally agricultural and mechanical."

THE MILLERITES.

Everybody in the community has heard of the Rev. Mr. Miller, who believes and preaches that this world is certainly coming to an end on the 23d of April, 1843; but probably few are aware of the number of his disciples, and of their increasing earnestness, as the time which they suppose to be plainly prophesied, draws near.

We copy the following from an Albany paper:

"*Behold He Cometh.*"—*Second Advent—Tent Meeting.*—This meeting, (the Lord willing,) will commence in this city, on Wednesday, August 10th, at 10 o'clock, A. M. The great tent will be set up on Arbor Hill, at the head of Third and Lumber streets. This place has been selected as the best we could secure. If the wind should be heavy, we shall be obliged to furl our tent, and repair to the most convenient place where we can be sheltered. Meetings to be continued once a week.

Mr. Miller is expected to be present during a part of the meeting; also, Elder J. V. Himes, of Boston, and Rev. Charles Fitch, of Haverhill, (Massachusetts.)

The object of this meeting, like those which have already been held, is to arouse both the Church and the world to a sense of their peril, by sounding the MIDNIGHT CRY.

There will be no room for debate, on this, or any other subject, at this meeting; but all who participate in its exercises will have the one great object, their own and others' salvation, before them, and direct their labors to that point.

All who love the APPEARING of our Lord Jesus Christ, are requested to rally at his feast of tabernacles. Our time is growing shorter and shorter each day, and what is done must be soon done.

Preaching each day at 10 o'clock in the morning, at 2 in the afternoon, and at 7 in the evening.

J. V. HIMES,
PHILIP BURNOP,
ABRAHAM COVERT,
JOSHUA C. STODDARD,
GEORGE STORRS,
Committee of Arrangements.

P. S.—Friends from the country can have provisions for themselves and horses, on reasonable terms.

The great tent here mentioned, is 140 feet in diameter, covering an area of nearly half an acre; it is supported in the centre by a pole 100 feet high, and round the sides by stakes or uprights. It is open all around the bottom, to let the air circulate freely within, and can be closed all round so as to make it tight, should the weather be unfavorable. It cost $7,000, and is said to be the best specimen in the tent-making line in the United States; every part of the work about it is really beautiful. The interior is fitted up with rude benches or seats without backs. The ground is covered with straw, to protect the feet from damp. It is said that some 3,000 people can be comfortably seated, but that 3,500 can be, and have been, accomodated under its roof. A rostrum or pulpit, for the orator, is erected on one side, so that all the immense audience can see and hear him. The ladies are ranged on one side, and the men on the other. Besides the big tent are three others, for the use of the brethren and sisters who officiate in the temple, where prayer meeting, bible classes, and other night meetings are held. They are all tastefully arranged.

The tent is lighted up at night, with a large number of canal boat lamps, suspended from posts scattering over the interior.

In some parts of New England, Mr. Miller's doctrines are taking strong hold of people belonging to various denominations. Some have left home and kindred, and gathered together in groupes, to be "prepared to meet the glorious coming of Christ;" as if there could be any better preparation than a conscientious discharge of daily duties, for the love of God and our neighbor!

One old lady in Boston, named Mary Davidson, has recently taken up her abode alone in the woods of Kensington, Massachusetts, to wait for the anticipated developments of 1843. Some charitable persons found her there, striving to conquer the last remains of her earthly infirmities by abstaining from food; and they persuaded her to take some nourishment.

We do not intend to speak sneeringly, or even lightly, concerning the belief of the Millerites. The "appointed time" will soon come to us all; and *right* preparation is just as important to each of us, if the world is to last a thousand years, as if it were to be destroyed next April.

The old lady's abode in the woods, reminds us of the following anecdote:

The 19th of May, 1780, was a remarkable day. Candles were lighted in many houses; the birds were silent and disappeared, and the fowls retired to roost. The legislature of Connecticut, was then in session at Hartford. A very general opinion prevailed, that the day of judgment was at hand. The House of Representatives, being unable to transact their business, adjourned. A proposal to adjourn the council was under consideration. Abraham Davenport, of Stamford, was then member of the legislature; and his opinion being asked, he answered, "I am against an adjournment. The day of judgment is either approaching, or it is not. If it is not, there is no cause for an adjournment: if it is, *I choose to be found doing my duty*; I wish, therefore, that candles may be brought.

BEAD MANUFACTORY.

We went to see the manufactory of beads, for which Venice has been famed for four hundred years.

We saw sheaves of glass, waving like corn, in the laps of women, who sat assorting the vitreous harvest, according to its size. In another stage, a number of men with shears were clipping the long threads into very small bits, the elements of the beads. In the next room lay fragments of three hundred colors, and patterns filling forty different baskets.

A very distressing part of the operation was to be seen below, where, on approaching a long shed, open on one side to the air, and glowing with thirty fires in all its length, stood a number of poor wretches, whose daily and hourly employment it was to receive the bits of sifted glass, cut as we have seen above, and melt them into beads, by means of charcoal and sand; and in the midst of these dreadful fire blasts, which they were constantly feeding, and within three feet of which they stood, streaming at every pore, stooping to draw out the caldron, and pour its contents upon a tray, which they then, in this state of their own bodies, drag forth into the open air. A new copper of cold materials already awaits them, which must be thrust forthwith into the furnace, and a *cool* superintendent is there, to see that there is no remission! The turning, the feeding, the renewed sweat, cease not till night comes to put a pause to miseries which are to last for life.

The galleys is a joke to this work. The workmen all die young. We never thought of beads as such an expensive luxury before. A sixpenny necklace may cost the life of the artisan! look at the rosary in this light!—*Blackwood, for June.*

FOR HOUSEKEEPERS AND FARMERS.

Batter Pudding without Eggs.—Boil a few parred potatoes, in water into which a little salt has been thrown. When done, mash them fine, and moisten them well with milk; then stir in sifted wheat flour till it is quite thick; then add more milk, and stir in more flour, till you have made as much as you wish to put in your pudding bag. The batter should be quite thick. Boil about three quarters of an hour.

Indian Cakes.—The lovers of good cakes for breakfast, may take a hint from Kentucky cooks, who understand the art in its perfection. They make their green corn cakes after the following mode. Take the hardest ears, grate them on a corn grater, mix the wet meal thus obtained, in the same manner, and to the same consistence, as you mix dry Indian meal, salt it, and bake it on the griddle. Fresh butter is, of course, necessary to complete the charm.

Water! Water!—It has been well said, that *cold water* applied externally and internally, is the best preventive of sickness. Keep the body clean and the stomach free from everything intoxicating.

Ripening Grapes.—Darwin says, that if the stem of a bunch of grapes be cut half through, when the grapes have attained their full size, they will ripen sooner. The circulation is kept up between the rim and the fruit, after the latter has reached its full size, which retards the ripening process. To make a partial separation between them is analogous in effect to that of plucking some of the fruit from the tree, which is often done with the same object.

Strawberry beds.—We take this opportunity, says the Boston Courier, to remind our friends who may have a small plat of ground unoccupied, that the present is a suitable time to turn it into a *strawberry bed*, and that the earth was never in a condition more favorable, for the rooting and growth of strawberry plants. The late rains have saturated it to a considerable depth. *Good* plants, if now placed in beds properly prepared, may be warranted to produce fruit next year, in considerable abundance.

Farm Work.—When the hay harvest is over, and the summer grain is harvested, farmers have time to take breath, and to look about their premises to find where the greatest improvements can be made.

Those who calculate well, will not spend two or three weeks in mowing bushes in old pastures that yield but little. They will prefer to take the plough and turn these to good account—to manure for future crops. They will find the plough the very best instrument for mowing bushes.

Mossy and bushy pastures may be ploughed whenever there is leisure, and when the team is strong. Autumn will be found better than spring, because the pasture may then be better spared. The latter part of August is the best time in the year, provided rye is to be sown for next pring feeding.—*Norfolk American.*

J. Simmons' Institute for Young Ladies,
Locust street, nearly opposite the Musical Fund Hall,
PHILADELPHIA.

THE course of instruction embraces all the various branches of a thorough English and mathematical education, together with the French language, drawing and painting. The building is new, and the rooms are large, airy, and commodious, and provided with maps, globes, and every requisite for promoting the comfort and advancement of the pupils. Besides an extensive philosophical and chemical apparatus, the institution contains a valuable cabinet of minerals, shells, and specimens from other departments of natural science, including an extensive herbarium of indigenous plants.—The specimens of the cabinet are scientifically arranged, and accessible to the pupils whenever their studies require them for illustration. During a part of the autumn and winter, a systematic course of lectures on *Chemistry, Philosophy,* and *Astronomy,* is delivered by the Principal, to which his pupils are admitted gratuitously. These are given semi-weekly, and occupy upwards of three months; the remaining portion of the year, lectures are given to the scholars weekly, on *Physiology, Mineralogy, Geology, Botany,* and such other subjects as may be advantageously adapted to their capacities and improvement.

The scholastic year embraces two terms, of five calendar months each; the school being vacated during the months of July and August.

No pupil is received for a shorter period than one term; and applicants who are unknown to the Principal, are expected to give satisfactory reference.

TERMS.—For the English branches, per term, $20
Extra for French, " 10
Extra for drawing and painting, " 10

N. B.—No charge for pens, ink, and fuel.

The school will re-open on the 1st of September; and the lectures on physiology will commence on the 7th, at 1 o'clock, P. M.: to which the friends of the lecturer are respectfully invited.

Philadelphia, Sept. 1, 1842. 3m

FREE LABOR DRY GOODS,
Manufactured by the American Free Produce Association.

MANCHESTER ginghams, two qualities, and various patterns; checks, aprons, and furniture, four qualities and prices; canton flannel, bleached and unbleached, two qualities; muslin; bleached and unbleached shirtings, two qualities; thin muslin for linings, brown, bleached, and colored; table diaper, 7-4 and 8-4 (bird-eye,) brown and bleached; table diaper, 7-4 and 8-4, huckaback bird-eye towels; buff pantaloon stripes; fancy do. do. various patterns; black and white wadding; cotton laps, or batts; cotton yarn, assorted numbers; lamp wick; bed ticking, an excellent article; callicoes.

On hand and for sale, wholesale, by
J. MILLLER M'KIM, 31 N. Fifth Street,
And retail, by
LYDIA WHITE, 219 N. Second Street.

The increased facilities for the transaction of business, afforded by the appointment of J. M. M'Kim, as wholesale agent, it is hoped will induce country storekeepers and others to increase their purchases. Orders for goods, or letters desiring information, may be addressed to the agent, or either of the committee.

William C. Betts, No. 43 Cherry Street.
Daniel L. Miller, Jr. No. 250 Arch St., or to
James Mott, No. 35 Church alley,
Committee on Manufactures.

8th mo. 4th, 1842.

FREE LABOR BOOT AND SHOE STORE,
Wholesale and Retail.

THE subscriber notifies his friends and the public generally, that he keeps constantly on hand, at the most reasonable prices, a large assortment of WOMEN'S and CHILDREN'S BOOTS AND SHOES, of every description, and best materials, and entirely free from the contamination of slave labor.

COUNTRY MERCHANTS will do well to call and examine for themselves, before purchasing elsewhere.

All orders punctually executed, at the shortest notice.
JAMES WILLIS,
No. 241 Arch street, one door below 7th
Philadelphia, June 16, 1842. p.—6m.

Popular English Periodicals,
Republished in New-York

LONDON QUARTERLY, EDINBURGH, FOREIGN,
AND
WESTMINSTER REVIEWS:
AND
THE DUBLIN UNIVERSITY MAGAZINE;
FULL OF THE FUN OF OULD IRELAND.
Blackwood's and the Metropolitan MAGAZINES;
AND
BENTLEY'S MISCELLANY.

☞ The above periodicals continue to be published at *one-third the price of the English edition*, with the same fidelity which has been universally acknowledged to characterize their execution. They are exact reprints of the originals, and all the illustrations, however numerous, are given in almost every instance. The publisher wishes it to be distinctly understood that these periodicals are delivered to subscribers in the principal cities of the Union, *free of postage or other incidental expense*; the Magazines within the same month of their publication in England, and the Reviews immediately afterwards, with the utmost despatch.

TERMS.—The numbers of each work are issued separately, and are printed with good type on a large octavo page, and on paper of a superior quality. Blackwood's Magazine and Bentley's Miscellany are *fac similes* of the original works, and the size of the Metropolitan Magazine and the Reviews differs very little from the European editions, and their execution is quite as good in every particular.

For the four Reviews,	$8	For Blackwood's Mag.	$5
Three of them,	$7	Metropolitan,	$4
Two of them,	$5	Black. and Metrop.	$4
One of them,	$3	Bentley's Miscellany	$5

The four Reviews, Blackwood, Metropolitan, and Bentley's Miscellany, $20; and the Dublin Univirsity Magazine, $1.

☞ All subscriptions payable in advance.

Published by JEMIMA M. MASON, (late LEWER,) Broadway, corner of Pine street, NEW-YORK; Otis, Broaders & Co. and Jordan & Co., *Boston;* Weare C. Little, *Albany;* J. R. Pollock, *Philadelphia;* N. Hickman, *Baltimore;* J. Gill, *Richmond;* W. M. Morrison *Washington;* W. H. Berritt, *Charleston;* W. T. Williams, *Savannah;* J. F. Curns & Co. *New Orleans and Mobile.* General agent or Canada, John Nimmo.

PHILADELPHIA ANTI-SLAVERY OFFICE,
No. 31, North Fifth, street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months.